

# CRITICAL REVIEW.

For the Month of March, 1775.

## ARTICLE I.

*The History of France, from the Commencement of the Reign of Henry III. and the Rise of the Catholic League; to the Peace of Vervins, and the Establishment of the famous Edict of Nantes, in the Reign of Henry IV. 4to. 11. 15. in Boards. Becket.*

**I**N the year 1769, this author published two quarto volumes, containing the History of France, during the reigns of Francis II. and Charles IX. to which was prefixed, A Review of the General History of the Monarchy, from its Origin to that Period. We expressed our opinion, that a work, of which the principal object was a recital of the reigns of two princes, the one so despicable, and the other so extremely odious, was not likely to prove interesting to English readers \*; as this portion of history is more explicitly authenticated, and, we believe, more generally known, than any other part of the French annals. The latter of these circumstances, is, perhaps, equally applicable to the volume under consideration, which comprises a period rendered almost universally familiar by the popular Memoirs of Sully. These, it must be acknowledged, are objections which affect the design of the author, rather than the execution of the work; and at most, they can only be resolved into misapplication of industry.

The most singular transaction in this period, and what influenced the subsequent events in the reigns of Henry III. and IV. was the Catholic League, of the origin of which Dr. Anderson gives the following account.

\* See Crit. Rev. vol. xxvii. p. 98, and 161.

‘ The origin of the famous Catholic League, which proved such a phaenomenon in France, as was seen in no other kingdom, has been investigated with much curiosity by the French historians. In the particular associations of the catholics, in several provinces, and even amongst some nobles at court, emblems of it had already appeared, during the course of the former wars; and it was plain, that the fuel of it had been, for a long time, collected in the bowels of the kingdom. But, as it now issued forth, all at once, in a time of public peace, and assumed directly that bold political form which it never resigned till its final overthrow; it is, with appearance of reason, supposed to have been planned and digested by some able and daring contrivers. At this period, not only the rumour of a general league among the catholics was spread, but the scheme of it seemed to be propagated through many cities and provinces, and to be sufficiently understood. The publication of the papers of the Advocate David, soon after this, tho’ the authenticity of them should not be admitted, affords a proof, that the strange import and aim of the catholic league were well known. From these arguments, many of the historians have assigned some higher origin of the league than that of the intrigues of the catholics in Paris, or of the open and formal confederacy that soon followed them at Peronne. Though no authentic act relative to it, but that of the latter, could be found, they have, without vouchers, ascribed the first device and inditement of it, to the Cardinal of Lorain, at the council of Trent: to the jesuites at Rome; and, more especially, to the scroll of a treaty formed between Don John of Austria, and the Duke of Guise; from the discovery of which, it is said, that Philip II. adopted it in his cabinet. All these vague conjectures show, that the first political forgers of this memorable conspiracy against the king and state of France, could not be ascertained. Without espousing such uncertainties, historical authority permits us to fix no other particular birth of it, than what appeared by the cabals of the partizans of the Duke of Guise, with the fanatical and the turbulent in Paris. Upon what political materials the former of them now proceeded, and who were their chief agents, cannot be determined. But having long maintained a correspondence with the bigotted Parisians, it is most probable that, as has been related, they tried, among them, the first experiment of that master-piece of factious policy, the league; when the king’s alledged neglect, or desertion of the Catholic cause by the peace, could be turned to their advantage among the people.’—

‘ It was introduced with that solemn preamble, often profanely accommodated to human inventions: “ In the name of the Holy Trinity, Father, Son, and Holy Ghost, our only true God, to whom be glory and honour.” Its general composition showed a mixture of religion and policy, ill connected together.

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The professions of loyal obedience, and due submission to the king, were contrasted by obligations of unlimited devotion and adherence to the league. The service of God and the church, was to be settled upon the primitive basis; and the several orders of the kingdom were to be re-instated in the privileges enjoyed by them in the reign of Clovis. Though nothing could be more indefinite and obscure than these premisses, the ties of holy union were marked in the most precise and strict terms. A chief or head of the confederacy was to be elected. All who refused to join themselves to it, were to be accounted enemies, and treated as such. Fortune, life, and every thing dear, or valuable, were to be consigned to the service of the league. A power to punish apostates, and to determine controversies, was declared to be inherent in the association, and its chief; and leave was to be obtained of the latter, for having recourse to the ordinary magistrates. In taking the oath of union, they laid their hands on the gospel, and swore constant adherence to it, under pain of excommunication from the church, and suffering its dreadful consequences in a future state.

Such was the import and contexture of the catholic league, which, to superficial observers, might appear only an accidental eruption of discontent, joined with fanatical extravagance in a particular corner of the kingdom; yet its spirit and tendency, when attentively considered, might well be dreaded as ominous and pestilential to the state and nation. The party-rage, and enthusiastic spirit of the violent catholics, that had long strove to act without controul, was seen, by this effort, to surmount all restraint. Attracted to a center of union among themselves, their confederacy was likely to increase, and a war with the Hugonots might be undertaken and prosecuted upon lawless motives, without regard to the determinations of the King and state. In the place of loyalty, zeal for the league would become the general principle, and the allegiance sworn to its head predominate above all other political ties. From its spreading quickly into Tourain and Anjou, the contagious influence of the league of Peronne was manifest. Supported by the turbulent spirit of the times, it could not fail to extend itself, and gradually, perhaps, acquire a power superior to any other in the monarchy.

The expedient of Henry III. of declaring himself the head of the Catholic Union, was one of the most humiliating acts that ever were submitted to by a sovereign, from a principle of policy; and, unless we admit the rage of fanaticism to have been extremely ungovernable, the unsuccessful issue of that event must reflect the imputation of imprudence on the counsels of the cabinet. But the fact is, that in those ages of religious extravagance, no moderate and conciliatory measures could be productive of any salutary effect; and to restrain the impetuosity of furious zeal, required a degree of exertion, for which,

at that time, all the force of the regal power was insufficient. They who imagined that their conduct was directed by the influence of heavenly illuminations, could be little dazzled with the splendor of a crown, or the example of royalty. It is certain, however, that the concessions made by Henry to the league at the treaty of Nemours, were such, as nothing less than extreme necessity could justify; as they afforded the royal sanction to a plan of prosecuting measures, which were equally disgraceful to humanity, and the dignity of the crown.

Our author gives a just representation of that mixture of politics and gallantry which characterised the court of queen Catharine; though we are far from thinking the anecdotes so *entertaining* as he seems to consider them. But that our readers may judge for themselves, we shall lay before them the following extract.

‘ Upon this subject, some anecdotes are well calculated to fill up the pages of memoirs, or to bestrew the margins of facetious histories. Such is the story of old Ussac’s untimely fit of love, which diverted the court, though the king of Navarre lost the town of Reole by it. In his youth, the example of gravity, prudence, and wise behaviour, to other officers of the army, and, from his character promoted to be governor of Reole; he suffered himself, when worn with years, and weakened and disfigured with scars, to be overtaken with a desperate passion for one of Queen Catherine’s maids of honour. He betrayed his trust, by the surrender of Reole; he forsook his party; and he renounced his religion. How hapless was the destiny of Ussac, to exemplify, at his age, all the tyranny of love; to pay so dear for his extravagance in this passion; and to be ridiculed for what all men of honour accounted worthy to be idolized! For various months Queen Catherine persevered in this campaign; so agreeable to her taste, from the intermixture of pleasure, politics, and petty stratagems of war. Expert in managing every incident, in extending the intrigues, political and amorous, and exciting emulations and jealousies among the king of Navarre’s chief officers and confidants; she was sure of gaining some advantage, and, besides the sensible delight she had in the scene itself, of adding such a trophy, as it afforded, to her other political triumphs. In the misunderstanding between the king of Navarre and the prince of Condé; in the challenge given by the latter to the viscount of Turenne, and in the combat that ensued upon it, between this commander and de Doras, and Rosan, and in the seduction of Lavardin, and others, from the court of Navarre, the energy of queen Catharine’s genius was sufficiently apparent; together with the motives of her long stay in Gascony, which, to many, appeared inexplicable.

‘ Before the queen-mother quitted this field of action, another essay of her artifices was beheld; which, from its singularity, and

and on account of the perſonages concerned in it, may be reckoned no leſs entertaining than what has been related. Among her other projects, ſhe had conceived that of inducing the proteſtant chiefs to give up ſome of the towns pledged to them for the execution of the king's edict; or, at leaſt, to abridge the time fixed for their delivery. Upon this head, the king of Navarre's reply to her was, that, without the cognizance of a general aſſembly of the proteſtant deputies, the queſtion could not be entered upon. Preſuming that nothing was inſuperable by her artificial management, and capable of adapting it to every ſcene, ſhe determined to repair to Montauban in Languedoc, where ſhe underſtood that the convention of them was ſoon to be held. Having carried along with her Pibrac, and others, whom ſhe judged fit to addreſs thoſe provincial chieftains; ſhe inſtructed them in the proper arguments to be uſed upon the delicate ſubject. By her direction, they opened it only in ſeparate conferences with particular deputies, and inſinuated to them, rather than argued, that the ſituation of the proteſtants was rendered unequal by the poſſeſſion of thoſe ſurety-towns; while ſome of them were defended, and in a capacity of annoying their neighbours, and others were expoſed to violence, and incuſſions. Finding, not only that the argument was endured, but that ſeveral of the deputies piqued at others, who had attained the government of the towns, expreſſed themſelves with coolneſs and moderation upon it; ſhe ventured to convene a number of them together in her lodging. During her ſtay in Gaſcony, it had been part of her diverſion with her domeſtics, to learn and imitate the peculiar diſtion, tone of voice, and geſtures in diſcourſe, which were common to many of the proteſtant provincials. This elocution was called by her, the Conſiſtorial Dialect; and, more ironically, the Language of Canaan, Uſſac's miſtreſs is ſaid to have been a great adept in it. Being culled from the ſcriptures, this phraſeology was too much affected by the proteſtants in France, and other countries, as the grave decoration of their ordinary diſcourſe. Pibrac was now called upon to praſtiſe his leſſons in it, in order to his haranguing, with efficacy, the meeting of the deputies, who were called by Catharine, and her train, the Iron Viſages. Being a genius in ſuch imitations, Pibrac made his ſpeech to them, a pattern of this ſtyle. He uſed for the name of king, the ſcriptural phraſe of *The anointed of the Lord*. He adreſſed the aſſembly, before God, and his angels; and gave the whole of his oration ſo much of the hyperbolic pathos, that the deputies ſtood amazed. Queen Catherine, upon the concluſion of it, ariſing from her ſeat, with her eyes bedewed, and her hands liſted up, cried out, *Ab! my friends, let us give glory to the living God, and beſeech him to lay aſide the rod of iron*. Addreſſing them, then, in a calmer tone, ſhe aſked, "What can any of you object to the reaſoning you have heard?" All of them remained ſpeechleſs, until La Meauſſe, the governor of one of the ſurety-towns, recovering from ſur-  
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prise, made answer, in his blunt manner, and broad accent, "I say, Madame, that the gentleman, verily, is an extraordinary proficient in his studies; but why we should pay for his improvements, with our throats, it is impossible for us to conceive a reason." By this reply, and a subsequent conference she had with La Meausse, Catharine found, that the understandings of these unfashionable provincials were not so much to be ridiculed, as she might imagine, from their expressing themselves in the dialect of Canaan. Having shown, abundantly, by such essays of it, the reach of her versatile genius, and settled, with the king of Navarre, some explications of the late edict, which served, afterwards, for the basis of a new peace, rather than any sure establishment of the present one; she proceeded to finish her long circuit, through the southern provinces, by a conference with the duke of Savoy, and returned to Paris, in the spring of the following year.

Henry III. of France, like James I. of England, was almost entirely governed by favourites, who were called in derision his *minions*; an epithet which has ever since been similarly applied to those who enjoy the ascendancy of princes. The English monarch, however, had his Somerset and Buckingham only in succession; but the sovereign of France retained, at one and the same time, the two favourites Joyeuse and Epernon. When it is considered that these men were likewise his principal counsellors, and that mutual jealousy perpetually divided them in their ministerial measures, we may readily imagine what fluctuation and irresolution must have frequently prevailed in the breast of their royal master; and from hence there arises a strong presumption, that the political balance was generally turned by the influence of queen Catharine over her son; which she seems to have maintained till near the time of her death.

The most culpable act of this prince was his permitting the assassination of the duke of Guise. We shall present our readers with the author's account of the motives to this transaction.

Under sensible agitation of spirit, Henry now called, to a private audience, the marshal d'Aumont, de Rambouillet, and Beauvais-Nangis, as the only persons he could trust with the secret of his resentment; and made a pathetic recital to them, of the many indignities he had suffered from the duke of Guise. He required them to tell him, what was to be done with so insolent a subject, who degraded his authority, in the sight of all France. They asked a short space of time to deliberate by themselves; and soon returning into his presence, they all declared that the duke ought to be treated as one guilty of high treason. But, in considering how they should proceed against him, the marshal d'Aumont proposed, that he should be arrested,

ed, together with all of his family that were at Blois, and be brought to a capital trial. Though a regard to the king's honour, a sense of public justice, and a fear of the consequences of a more irregular, and violent resolution, recommended this opinion; it appeared to labour under strong objections. Besides the difficulty of arresting him, it could not be said, with certainty, that there was any city, or province in France, where he could be kept in custody. The principal forces, then on foot, being under the command of his brother the duke of Mayenne, he could not even be conducted, with security, into any distant place of strength; and it might well be supposed, from the general connections, and great interest, which he and his friends had with people of all ranks in the state, that no judges, ordinary, or, particularly commissioned, would dare pronounce sentence against him. It was, therefore, determined, that his death should be procured in the surest and speediest way, and by any means. "Such an audacious and powerful criminal, said they, cannot be dealt with according to the stated forms of justice. It is enough, that the king judges him to have forfeited his life, by repeated acts of treason." The scruple, about violating the king's oath of protection to the states, was likewise overcome. To the objection from the public resentment, and commotion his death might occasion, it was replied, that the chief pillar being removed, the fabric of the league itself would fall to the ground. Lastly, with respect to the pope's supposed displeasure with such a deed, Henry was put in mind, that Sixtus had wrote to his legate, Morisini, after the baricades, that the king would be in the right, if he showed himself, at all all hazards, master of his kingdom, at the assembly of the states.

Thus far the assassination of the duke of Guise, though not justifiable, may appear to be alleviated by considerations of political expediency: but, perhaps, the most unerring rule for determining the rectitude of the king's motives, would be to take a view of the conduct on which he was resolved in consequence of the event; and by this principle, Henry cannot be acquitted of having sacrificed Guise to pride and resentment, rather than to justice and necessity. For immediately after the murder, he exclaimed in triumph, 'It is now that I am a king. Let all such as would subvert my authority, learn from this day's act, what they may expect. My resolution is still to wage war with the Hugonots, though the incendiaries of the league have lost the power of compelling me.' The duke of Guise, however, was undoubtedly a turbulent subject, and history affords innumerable instances of the violent removal of great delinquents, who could not safely be brought to a legal trial.

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The assassination of Guise was soon followed by the death of the queen-mother, whose character is thus related by the historian.

\* In the estimate of so uncommon a character, it is no wonder that the historians should disagree. A real prodigy of her sex, for political abilities; she appeared capable of composing, or over-ruling the commotions of the kingdom. With the lust of power, predominant in all her aims, she increased the public discord. Never weary of the exercise of her artificial genius, nor of the civil broils which displayed it, she desired no more than the most turbulent chieftains, to live in tranquillity. In a state, so full of distraction, perhaps no other woman, who was not a sovereign, ever acted so important a part, for such a length of time. Her sons were indebted to her, much more than the crown, or state of France. In no other character, were vigorous passions more amazingly combined, with the faculty of dissimulation. Her love of pleasure and gallantry, was almost equal to her turn for political affairs. Magnificent and profuse; she left behind her several pieces of costly building unfinished. Her person and address, were majestic; and she commanded respect and attention, by a masculine elocution.

To the character of Catherine de Medicis, we shall subjoin that of the three Guises, as the portraits with which the author presents us, are the most entertaining part of the work. These brothers were, the duke of Guise, the duke of Mayenne, and the cardinal of Guise.

\* In the first of them, a variety of endowments, both of person and mind, were united. His stature and aspect were stately, and noble. His mien and air, expressive both of dignity and sweetness, rendered his address the most courteous, and insinuating, that can be imagined. He appeared to be formed alike for the life of a courtier and of a soldier; by his polished manners; by the vivacity of his temper; and the vigour of his constitution. With every symptom of a liberal and generous spirit; the indications of the powers of his mind, and the strength of his natural genius, were no less conspicuous. Elevated in his aims, bold and steady in the pursuit of them; he joined, to signal penetration and fortitude, a surprising coolness and patience in expecting distant events to favour them. In another view of his character; the merit of such remarkable ingredients of it was diminished, and the lustre of several of them effaced. With little veracity in his words, and artificial in his courtesy; it required that confidence he had in the powers of his address to support his habitual dissimulation. Boundless in his ambition, licentious, but crafty in the means of promoting it; he contrived to aggravate the misfortunes of his country, and of his sovereign; without being able to reach the object he had in view. As a great captain and a politician, he might be ranked with the first of his age: but the history to be

be given of his enterprises will mark his character, more as an illustrious than a laudable one.

In the character of the duke of Mayenne, fewer exterior attractions, less brilliancy of parts, but, perhaps, equal fortitude and more moderation, and a greater share of virtue, were combined. The qualities in which his brother was deficient, were eminent in him. Prudent, careful, and delicate of his honour, reserved in his promises, religiously strict in the performance of them; he appeared to prescribe the proper limits to his ambition. Slow in resolution, as his brother was prompt and decisive; he was no less firm, though not so vigorous in his purposes. Reckoning little on fortunate accidents, his schemes were the result of deliberate judgement and circumspection. Carried by peculiar circumstances beyond his political scope; he appeared capable of performing more than he inclined to undertake. As his character was different, so was his fortune from that of his brother. While the temerity of the latter made his exit tragical, the duke of Mayenne acted long in that field which the other had only opened; and brought it to a conclusion advantageous to his interest, and not dishonourable to his fame.

Lewis the cardinal of Guise resembled his elder brother in some traits of his character; but, in one of his profession, this partial likeness appeared disadvantageous. His pride less concealed, his indignation against the court more open and violent; he was thought turbulent from ferocity of nature. Excessive in his ambition, precipitant in his undertakings; his boldness wanted its proper sphere of activity; and his quick parts irregularly exercised, acquired him small regard or reputation. The instigator of his brother's opposition to the court, and of his enmity to the favourites; he drew upon himself that special resentment which personal invectives generally excite against their authors; and it was his fate to suffer, as none of his order had, for a long time, done in France, in consequence of it.

Dr. Anderson has added to the work, a Supplement, containing A Sketch of the Reign of Henry IV. from the Peace of Vervins to the death of that celebrated prince; and likewise an explication of Henry's design for establishing the equilibrium of the powers of Europe, and fixing them in a durable state of peace. The author has neglected no means that could be devised, for swelling the volume to a considerable bulk, by introducing, occasionally, a view of the cotemporary history of other countries, and even such as had no connection with his subject. But the history of the catholic league, is, indeed, so uninteresting, that these digressions may not prove unacceptable to the reader.

*H. Political Disquisitions : or, an Enquiry into public Errors, Defects, and Abuses. Illustrated by, and established upon Facts and Remarks, extracted from a Variety of Authors, ancient and modern. Vol. III. 8vo. 6s. Dilly.*

WE have already examined the two preceding volumes \* of this work, which the judicious author seems now to have brought to a conclusion. From treating largely of the abuses in what is more immediately the scene of government, he proceeds at last to inquire into those defects which operate on the public in general, by influencing the national manners; and he begins the present volume with considering the importance of manners in a state. On this subject a great variety of valuable observations is here collected, drawn from the most eminent political writers of ancient and modern times; displaying the natural effect of different manners, in advancing the prosperity or producing the ruin of nations. These observations are alternately mixed with the author's own remarks, in which he exposes in a satirical, but just and faithful view, the present depravity of the British manners, and shews, by argument and the example of former states, their tendency to a fatal termination.

The second chapter is employed in proving that luxury is hurtful to manners, and dangerous to states. From this subject, the author passes to the consideration of the public diversions, and of gaming, and inquires into their influence on manners. He particularly inveighs, with an honest indignation, against masquerades, which he regards not only as a puerile entertainment, but as highly dangerous to good morals.

In the fourth chapter the author stigmatizes the practice of duelling; and in the fifth, directs the severity of his censure against lewdness. The following passage on this subject partakes of the manner of Swift.

Philip le Bel of France had three sons, whose wives were all suspected of infidelity. Their supposed gallants were flayed alive. If this were the punishment for gallantry in England, I should advise, that the hides be confiscated, and disposed of by public auction. They would sell at a great rate, and the money might be of service, when the house was upon ways and means. Nay, I do not know whether this elegant vice might not, supposing a due attention paid to the revenue arising from it, go some considerable length toward paying the debt of the nation. Let it be considered, at what a rate a rich virtuoso, or a person of taste, would value a pair of gloves made of the

\* See Crit. Rev. vol. xxxvii. p. 89. and vol. xxxix. p. 28.

hide of a lady of quality, or a blood royal hide. They must indeed be much more beautiful than the finest French kid. I know not whether a pin-cushion made of such rich stuff, might not fetch 100 guineas. And a hide of any size would make a great many pin-cushions. It is true, the frequency of adultery among us would bring to the market a prodigious glut of the article. But our engrossers of corn would presently shew us the way of keeping up the price, notwithstanding the plenty of the commodity. I am likewise aware of another obvious objection to my project, viz. That hides of rank are generally liable to be tender, occasioned by a polite malady very epidemical among the great, which would render the manufacturing of them difficult. But I have not the least doubt, but a premium proposed would presently find us out a method of getting over that difficulty. It would be natural for the ministry to turn this scheme to their advantage by setting up a hide-office, with commissioners at 2000*l.* a year, clerks at 500*l.* a year, &c. And I doubt not, but slaying our adulterers and adulteresses (not alive; that would be too severe) would soon bring into the treasury as much clear revenue as we are like to get by taxing our colonies. And though our governments are not used to shew much zeal in suppressing vice, on account of the mischief it produces, perhaps the prospect of somewhat to be got by checking of the polite sin, might excite them to exert themselves.

In the succeeding division of the volume, we are presented with a view of the influence of education upon manners; where, by the word Education, the author understands not only what is taught at the seminaries of learning, but likewise the impressions which youth receive from parents, and from the world. He justly observes, that education ought to be a principal object of statesmen, as upon the right direction of it the welfare of a community chiefly depends.

The seventh chapter treats of punishments; in the eighth the author shews that able ministers apply themselves to forming the manners of the people; and in the ninth he argues for the liberty of speech, and writing on political subjects.

A great part of this volume is comprised under the title of a Conclusion, addressed to the independent part of the people of Great Britain, Ireland, and the colonies. As the exordium contains a retrospect of what the author endeavoured to evince in the two preceding volumes of the work, we shall present it to our readers.

“ My dear Countrymen and Fellow-subjects,

“ I have in these volumes laid before you a faithful and a dreadful account of what is, or is likely soon to be, the condition of public affairs in this great empire. I have exposed

to your view some of the capital abuses and grievances, which are sinking you into slavery and destruction. I have shewn you, that as things go on, there will soon be very little left of the British constitution, besides the name and outward form. I have shewn you, that the house of representatives, upon which all depends, has lost its efficiency, and, instead of being (as it ought) a check upon regal and ministerial tyranny, is in the way to be soon a mere outwork of the court, a French parliament to register the royal edicts; a Roman senate in the imperial times, to give the appearance of regular and free government, but, in truth, to accomplish the villainous schemes of a profligate junto, the natural consequences and unavoidable effects of inadequate representation, septennial parliaments, and placemen in the house. All which shews the absolute necessity of regulating representation, of restoring our parliaments to their primitive annual period, and of disqualifying dependents on the court from voting in the house of commons.

I am mistaken, if there be not many persons of consequence in the state, who, by reading these collections, will see the condition of public affairs to be much more disorderly than they could have imagined. For my own part, though I have long been accustomed to look upon my country with fear and anxiety, I own frankly, that till I saw the abuses and the dangers displayed in one view, I did not see things in the horrid light I now do. Nor can I expect the readers of these volumes to see them in the same light, because these volumes do not contain all the abuses I have collected, though they contain enough to put out of all doubt the necessity of redress; as a prudent person, if he observed one of his out-houses on fire, would extinguish it in all haste, though he did not think his dwelling house in immediate hazard. I wish we could say, it is only an outwork that is in danger. The main body of the building, the parliament itself, on which all depends, is in a ruinous condition. Accordingly, I have not in the foregoing part of this work amused you, my good countrymen, with a set of frivolous or trifling remarks upon grievances which, though removed, would still leave others remaining, to the great distress and disadvantage of the subjects. The grievances I have pointed out, are such as all disinterested men must allow to be real; and such as, if redressed, would insure the redress of all other grievances of inferior consequence; which is more than can be said of many of those that have been pointed out in our late petitions and remonstrances. Concerning them, wise and good men, and true friends to liberty, have differed; but no wise and good man, or true friend to liberty, can doubt, whether England can be safe with a corrupt parliament, and the various other disorders and abuses above pointed out, remaining undressed and uncorrected.

The volume concludes with a solemn address to the Almighty, praying, that through his divine assistance, these king-

kingdoms may be preserved from the dangers which threaten their liberty, and that a stop may at length be put to the prevailing corruption of manners.

The whole of this valuable work, which consists of important political observations and remarkable anecdotes, evinces the author to be not only a person of extensive knowledge, and sound judgment, but a keen moral satirist, and a zealous friend to the liberty of his country. The detached manner in which these Disquisitions are written, would not admit of giving our readers a connected view of the author's own observations, without including quotations from other writers. For which reason we declined the attempt: but we cannot also decline, consistently with justice, to recommend these volumes to the perusal of those who take pleasure in political inquiries, or who are desirous of beholding a faithful delineation of the present state of manners in these kingdoms. Such readers will, we doubt not, receive both entertainment and instruction; and may perhaps be induced to wish, that on some future occasion, the intelligent author would resume the continuation of his design, which we are sorry to find that he has abridged on account of indisposition.

III. *An Essay on the Demoniacs of the New Testament.* By Hugh Farmer. 8vo. 5s. in Boards. Robinson.

IN a late Dissertation on Miracles, this learned writer attempted to shew, that all effects produced in the system of nature, contrary to the general laws by which it is governed, are proper miracles; and that all miracles are works appropriate to God. But the case of the gospel demoniacs is by many considered as an objection against the general principle of that Dissertation, as well as against what is there advanced, with respect to demons in particular. Supernatural possessions, it may be truly said, suppose the power of evil spirits to inflict diseases, and to deprive men of their reason; and, being effects produced in the system of nature, contrary to the general laws by which it is governed, are therefore proper miracles; provided the account of these works here referred to be just.

In the work before us, the author endeavours to solve this objection, by shewing, that the disorders imputed to supernatural possessions proceed from natural causes, not from the agency of any evil spirits. This indeed has been attempted before by several eminent writers, particularly by Mr. Joseph Mede, Dr. Sykes, Dr. Lardner, and Dr. Mead. But the subject is more accurately discussed by Mr. Farmer than by any of his predecessors.

Whatever is necessary to our forming a just idea of the gospel demoniacs, may be comprised, he thinks, under the ten following propositions.

Prop. I. The spirits, which were thought to take possession of men's bodies are called in the New Testament *demons*, not *devils*.—Strange as it may seem, it is, he says, an undoubted fact, that there is not a single passage in the New Testament, in which the devil or devils are spoken of, in reference to the present subject. Though *possessed persons* are so very frequently mentioned in the gospel, they are not, on any occasion whatever, said to *have*, or to be *possessed by the devil*. They are uniformly and invariably described as having, or being possessed by a demon or demons.

Prop. II. By Demons, whenever the word occurs in reference to possessions, either in the scriptures or other ancient writings, we are to understand, not fallen angels, but the pagan deities, such of them as had once been men.—With regard to the heathens, it is well known, that they advanced human spirits to the rank of gods and demons. Plato commends Hesiod and other poets, who affirmed, that when any good man dies he *becomes a demon* \*. Varro asserted, as St. Austin informs us, that one would be at a loss to find, in the writings of the ancients, gods, who had not been men †. Cicero contends, “that the whole heaven was almost entirely filled with the human race; that even the greater deities were originally natives of this lower world; that their sepulchres were shewn in Greece, and the traditions concerning them preserved in the mysteries ‡.” In like manner Plutarch, Pliny, and others speak openly of the origin of the gods. It is also well known, that the heathens judged these gods or demons capable of entering the bodies of mankind, and of producing phrensy and distraction, which was regarded as the most usual effect of demoniacal possession. Prophecy among them was attended with rage and madness. Almost all their oracles belonged to that species of divination, which was by fury, such as was imputed to the power and presence of their gods. We are expressly informed by Hippocrates, that the Greeks referred possession to their gods, particularly the mother of the gods, Neptune, Mars, Apollo, Hecate, and the heroes, who were all human spirits §. With respect to the Jews, our author observes, that those among them, who, like their heathen neighbours, believed in real possessions, ascribed these effects to the

\* *γινταί δαίμων*. Plat. Cratyl. ed. Ficini, p. 274.

† De Civit. Dei. lib. viii. ‡ Tuf. Quæst. lib. i. cap. 12, 13.

§ Vide Oper. ed. Ferrii, 1657, p. 303.

same spirits as they did. Thus the Pharisees: *He casteth out demons by Beelzebub* \*, (or as it is in the Greek, Beelzebub) *the prince of demons*. Beelzebub was a heathen deity. He is spoken of here as a demon, which was the usual appellation of the heathen deities; he is expressly called in the Old Testament (2 Kings, i. 2,) the *God of Ekron*. Now, if he was a heathen demon, or deity, he was no other than a deified human spirit.—That the spirits, who were supposed to possess mankind, were thought by the Jews to be such human spirits as became demons after their departure from the body, appears by the testimony of Josephus, who says, “that demons are the spirits of wicked men, who enter the living, and kill those, who receive no help †.”—Justin Martyr, who was well qualified to inform us of the general sense of those ages concerning the subject under our consideration, says expressly, “that those persons, who are seized and thrown down by the souls of the deceased, are such as *all men* agree in calling demoniacs and mad ‡.”—Our author having treated this subject at large in his Dissertation on Miracles, chap. iii. § 2, we must refer our readers, for their farther information, to that excellent performance.

Prop. III. Those demons, who were thought to take possession of men's bodies, were, it is probable, considered by the Jews as evil beings.—In the controversy concerning the Gospel demoniacs, between Dr. Sykes and his opponents, it seemed to be taken for granted by both parties, that if demons were *evil* spirits, they must of necessity be *fallen angels*. But if we allow, that demons were considered as evil spirits, it will by no means follow, that they were regarded as beings originally of a higher order than mankind; as the author has shewn in his Dissertation on Miracles.

Prop. IV. Those persons, who are spoken of as having demons, suffered real and very violent disorders, from whatever cause these disorders proceeded.—The miracle wrought upon the demoniacs is often described in the same terms as that wrought upon the diseased; terms that necessarily imply their having previously laboured under a real distemper. St. Matthew (chap. iv. 24) says equally concerning demoniacs, lunatics, and paralytics, he *healed* them. The same historian describes the cure of the daughter of a woman of Canaan,

\* Beelzebub, from בעל baal, *the lord*, and זבב a fly. Flies were sometimes thought to cause contagious distempers. A supposed power of this god over that insect was probably the reason of this appellation. Vide Plin. lib. x. cap. 28.

† De Bello Jud. lib. vii. cap. 6. § 3.

‡ Apol. i. al. ii. p. 65. edit. 1620.

who was grievously vexed with a demon, by saying, that she was *made whole*, ch. xv. 28. A great multitude of people, says St. Luke, ch. vi. 18. came to be healed of their diseases; and they that were vexed with unclean spirits, and they were *healed*. At another time, he tells us, that Christ *cured* many of their infirmities, and plagues, and evil spirits, ch. vii. 21.

Prop. V. The particular disorders which the ancients, whether Heathens or Jews, ascribed to the possession of demons, were such only as disturbed the understanding.

Prop. VI. The demoniacs spoken of in the New Testament, were all either madmen or epileptics.—The author observes, that the demoniacs, spoken of in the New Testament, like those we meet with in all other writings of equal antiquity, were supposed to have demons (that is, the souls of wicked men) residing in them, and to act entirely under their malignant influence: that these demoniacs were either madmen of one kind or other, or subject to epileptic fits (which are ever attended with loss of sense, and a suspension of the regular exercise of the understanding:) and that it was from the symptoms of these disorders, that it was inferred the patients were possessed by demons. ‘When they saw a person acting as if he was in a deep melancholy, which the Jews thought John the Baptist was, because he denied himself the pleasures of society, and the usual refreshments of nature; when they observed any speaking and behaving irrationally, and strangely bent upon doing mischief to themselves and others, as madmen are apt to be; or having no command over themselves, or even over the members of their own bodies, like epileptics; it was from hence concluded, that the patient had a demon. If, at the same time, the patient lost his sight, his speech, or hearing, when there was no visible defect in the organs, the patient was said to have a demon that was blind, dumb, or deaf.’—The demoniac at Gadara (Mark v.) was evidently a madman. The youth, whose case is particularly described Matt. xvii. 15. was subject to the epilepsy.

Prop. VII. Demoniacal possessions, whether they are supposed to be real or imaginary, and the disorders imputed to them, were not peculiar to the country of Judea, and the time of Christ; nor doth it appear, that they abounded more in that country or at that time than any other.—Under this head the author shews, that demoniacs are mentioned by Æschylus, Sophocles, Euripides, Herodotus, Hippocrates, Aristotle, Plutarch, Lucian, Josephus, and many other writers, in a manner that would lead us to suppose they were as common as madmen and epileptics are amongst us. The scripture, he observes, furnishes abundant evidence, that the doctrines of pos-

possessions were prior to the Christian æra : inasmuch, as they are never mentioned in the gospel history with any degree of surprize, as a thing *new* and *extraordinary*, but altogether as a matter, to which they had been accustomed.

Prop. VIII. The demoniacs of the New Testament are not different from those mentioned in other ancient authors; and a like judgment is to be formed of both.—That is, all their symptoms agree with those of epileptics and maniacs, who fancied they had evil spirits within them. There is no reason therefore why we should ascribe the same effects, viz. maniacal and epileptic disorders, to a supernatural cause in Judea in the time of Christ, and to a natural cause in all other places, and even in Judea, at all other times. The agency of demons should be admitted in both cases, or in neither.

Prop. IX. There is no sufficient evidence from reason for the reality of demoniacal possessions; nay, reason strongly remonstrates against it.—They, who first invented this doctrine, were men unacquainted with nature. There was no disease, nor any event whatever, that, according to the heathens, had not originally some ruling deity. The symptoms of demoniacs and epileptics seemed to them to argue the immediate presence of demons in the human body, actuating all its organs, and occupying the seat of the human soul. But these things serve only to shew their ignorance, their presumption, and their superstition. Those persons who gained an insight into nature, pronounced what commonly passed for demoniacal possessions, to be mere natural disorders. Aristotle maintained, that what is called possession is the effect of melancholy\*. Hippocrates wrote a book to shew, that the epilepsy had nothing in it supernatural, more than any other distemper; and to expose the ignorance and impiety of those, who ascribed it to the immediate agency of the gods, and accordingly undertook to cure it by expiations and charms†. Celsus, when treating of the several kinds of madness, takes no notice of demoniacal possession, and ascribes them to different causes‡. The madness of Ajax and Orestes is by him imputed to false images, and not to the gods, as it is by the poets. Plotinus, who flourished in the third century, though a Platonic philosopher, speaks of those who pretended to cure diseases by expelling demons, as admired only by the *vulgar*, while they were despised by men of sense, who believed that all diseases proceed from natural causes§. From Origen, in the same century, we learn, that physicians, in his time ac-

\* In his Problems.

† De Morbo Sacro.

‡ Lib. iii. cap. 18.

§ Ennead. ii. lib. ix. cap. 14.

counted, in a natural way, for those disorders which were imputed to demons, though he himself, a less proper judge, condemned them for so doing \*. Philostorgius also, at the beginning of the fifth century, blames Possidonius, whom he celebrates as the most eminent physician of his age, for asserting, that madness was not owing to the impulse of demons, but to a redundancy of peccant humours †. Our author omits many other great authorities, because they have been produced by others, and adds :

‘ The authority alone of our illustrious countryman, Dr. R. Mead, should have more weight with us, than the opinion of multitudes bred up in ignorance and superstition. This celebrated writer has proved, that the circumstances related of the gospel-demoniacs are symptoms of natural disorders, and do not exceed the power of physical causes.’

Prop. X. The doctrine of demoniacal possessions, instead of being supported by the Jewish or Christian revelation, is utterly subverted by both.

The author shews, that the *evil spirit* from the Lord, which is said to have troubled Saul, was only a deep melancholy; the word *spirit* being often applied to the temper and affections of the human mind; and the Jews being wont to call all kinds of melancholy an *evil spirit*. He observes, that when Moses prescribed the means of being purified from the defilement of natural disorders, he appointed no method of being cleansed from the defilement even of a diabolical possession; that the prophets, though they foretel the peculiar glories of the Messiah, and specify his supernatural cures, have taken no notice of his ejecting demons; that, in short, the Old Testament is *silent* on the subject of possessions, and cannot be employed to establish their reality. He then shews, that the grand principle, which runs through the Jewish and Christian dispensations is, that Jehovah is the one true God, the sole creator and sovereign of the world; and that no superior beings whatever, besides God ‡, are liable to controul those laws, or that course and order of events, which he has established; and that all the prophets of God, in every age, when professedly delivering their divine messages to mankind, have with one voice proclaimed the utter impotence of demons; and hereby entirely subverted the doctrine of demoniacal possessions.

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\* In Matth. tom. xiii. vol. i. p. 311.

† Eccl. Hist. lib. viii. cap. 10.

‡ Our Saviour, it may be observed, styles his miracles the works of God, and the works of his Father, which would have been an improper mode of expression, if any one else could have done the same works. See Dissert. on Miracles, p. 364.

He then proceeds to solve the several objections, which have been urged against the foregoing explications of the gospel demoniacs.

We shall pass over most of his solutions, as the difficulties themselves are inconsiderable, and lay before our readers some of his observations on the destruction of the herd of swine, which the demons are said to have entered, and stimulated to instantaneous madness.

To invalidate this objection, Dr. Sykes suggested, and Dr. Lardner strenuously contended, that the swine were frightened by the two madmen, and so driven down the precipice into the sea. But our author accounts for this event in a much more probable manner.

‘ It appears, says he, from the history that at the time the demoniacs were cured, they were present with Christ; and the herd of swine at some distance from them. Nevertheless, no sooner was leave asked for the demons to enter the herd, than it was granted. “Immediately Jesus gave them leave and said unto them, go. Then went the demons out of the men, and entered into the herd of swine.” The demoniacs, therefore, were cured upon the spot, while the swine continued feeding quietly by themselves; and consequently they had *no opportunity* of falling upon them and forcing them down a precipice into the sea. Farther, the men, at this time, could have *no disposition* to make any such attempt upon the herd; for we have seen, that *before* the latter grew mad, or appeared under any disorder, the former were restored to their right mind; or, in other words, the demons had *left* the men *before* they *took possession* of the swine. The men, therefore, if the words of the evangelists are to be our guide, neither drove, nor attempted to drive, the herd into the sea. Had the spectators seen them engaged in such a mad and mischievous attempt, they would not have thought the demons had left them, but considered them still as possessed madmen. The history, it is certain, doth expressly ascribe the destruction of the swine, not to their being *driven by the demoniacs*, but to the *entrance of demons* into them, or to their being seized with the same disorder from which the men were relieved, and which was thought to be caused by demons. The evangelists, even supposing them to have adopted the common hypothesis, would not have said, that the demons had entered the swine, if the latter had only been pursued by the demoniacs.

‘ Nor can I see any room to dispute the testimony of the evangelists in this matter. For, whatever their opinion was with respect to the *cause* of these men’s disorder, which was *secret* and *invisible*; all must allow, that they were capable judges of the *disorder itself*, of its *outward symptoms* and effects, which fell under the notice of their senses. They, and all who were present, though they could not see the demons passing from the men into

the swine, yet could not but see whether the men were cured of their madness, and the swine infected with the same disorder: they could not but see at what time these different events happened; whether the madmen, while they were still under the power of their disorder in the highest degree, fell upon the swine with great violence, and so caused them to precipitate themselves into the sea; or whether, after their cure, (evinced by the composure of their behaviour) and while they were at some distance from the herd, the swine grew mad, and, without any other reason for it, rushed with fury into the water. And therefore, if we believe them to be faithful historians, we must give them credit when they declare the following obvious and sensible fact, that just after the men became composed, (or, in their own language, just after the demons left them) the swine became outrageous, (or the demons entered them), and, to the astonishment of the spectators, rushed upon their own destruction. *Behold! the whole herd of swine, consisting of two thousand, ran violently down a steep place into the sea.* The swineherds were of the same opinion with the evangelists, with regard to the fact in question; for the absent Gadarenes, who received their information from the swineherds, had no apprehension that the madmen were the cause of the destruction of the swine, but considered it as a divine judgment: for they were *seized with great fear, and prayed Jesus to depart out of their coasts*; dreading, without doubt, some new calamity from the exertion of Christ's power.'

The author points out several useful purposes, which, he thinks, were answered by this miraculous destruction of the swine: 1. he observes, that it was a just punishment of the owners. For the Jews were prohibited by the laws of Hyrcanus from keeping swine, and by the law of Moses from eating of them. 2. The destruction of the swine served to ascertain the reality, and spread the fame of the miracle performed upon the demoniacs; it even established the credit of his miracles performed upon all other demoniacs for the conviction and benefit of mankind. 3. This miracle was calculated to correct the false notions concerning the power of demons, which were entertained in that age. If demons had any concern in it, it was by soliciting the interposal of Christ, which looks like an acknowledgement of their own impotence. It took place at the command of Christ; to him therefore, and to that divine power, by which he acted, it is most natural to refer to it. The history calls these miracles "the great things, which God had done for the demoniacs," not things which he permitted the *devil* to do for them. That the madness of the swine was not owing to a demoniacal agency, is farther evident from hence, that their disorder terminated in their destruction; an event, which it was the interest of the demons

to use all possible means to prevent; because according to (what is deemed) their own conceptions of things, it exposed them to some terrible punishment. 4. The loss which the Gadarenes sustained, prevented both Jews and Gentiles in those parts from applying to Christ merely for the *temporal* benefit of his miracles. Lastly, the life of the swine was of no importance, compared with the conviction and spiritual instruction of mankind, the great object which Christ had in view.

The most popular argument in favour of real possessions, is drawn from the language of Christ and his apostles, in performing and recording the cure of demoniacs, or in describing the case of these unhappy persons.

Our author suggests several observations, which entirely enervate the force of this objection; proving, that the first publishers of the gospel might and did retain the common language on the subject under consideration, without making themselves answerable for the opinion, on which it was founded; and that they had good reason for retaining it, because it served to convey a just idea of the demoniacs, both of their disorder and their cure.

We shall corroborate this argument by the following observations of a learned writer. Speaking of our Saviour adapting his expressions to the opinions of the vulgar, he says: "When Christ uses the common distinction of soul and body, he may be conceived to adapt himself wholly to the popular language and ideas, without giving any confirmation to the truth and justness of them: as when he says, "a spirit, (i. e. according to your own notion of it) hath not flesh and bones, as ye see me have," Luke xxiv. 39. without determining the reality of such a phantom: which popular way of speaking, used then on all occasions, as the most agreeable and most intelligible, should be more carefully attended to by us, in order to guard against all such chimeras, as are too often grounded on it. In the same popular manner do the evangelists treat some of Christ's miraculous works, when they describe them just according to the vulgar apprehension. v. g. Luke iv. 19. "There went virtue out of him to heal them all;" and Mark v. 30. "Jesus immediately knowing in himself that virtue had gone out of him, turned himself about in the press, and said, who touched my clothes?" intending to denote his consciousness of the infirm person's wanting to be cured in a private way, and accordingly by making use of the superstitious means vulgarly deemed effectual to that purpose, of secretly touching some of his garments; which desire of her's Christ was determined to comply with, till he had opportunity of producing her in public; and thereby instantly rewarded her faith

in his miraculous power, notwithstanding the improper manner, in which she had been induced to solicit in; as if such healing virtue could have been produced in, or elicited from Christ, either magically or mechanically, and without his knowledge, Vid. Cleric. et Grot. in loc. and comp. Acts v. 15. where the common people entertain a like opinion of St. Peter's shadow. Loca, quæ aut inter se, aut veritati nobis repugnare videntur, commodè plerumque conciliari possunt, si dicamus, scriptorem sacrum non suam sententiam ubique expressisse, et dixisse quid res sit, sed aliquandò ex sententiâ aliorum, aut ex vulgi opinione, &c. Wetsten, N. T. v. ii. p. 877. This rule of interpretation may be applied to many other points besides those mentioned by that author. The same observation has been made on the vulgar notion of possessions by devils, so very prevalent among the Jews about the time of Christ; where he really cures each disorder without controverting their opinions on the subject (which would have been endless, and answered no good purpose) but rather allows and argues from them occasionally, *ad homines*; *casts out* those devils, as the Jews themselves frequently attempted to do, and is said to *rebuke* them, Mark i. 25. in the same manner, as he *rebukes a fever*, Luke iv. 19. or the *winds and sea*, Matth. viii. 26. On the same principle also several parables seem to be founded, as that of the rich man and Lazarus, that of *unclean spirits walking through dry, or desert, places*; and numbers of them entering into one man, and dwelling there \*."

Mr. Farmer concludes his enquiry with some remarks on the inconveniencies attending the common explication of the gospel demoniacs, and the advantages, which result from the account given of them in this Essay.

The common explication, he observes, gives occasion to numberless superstitions; particularly to those shameless impostures, the possessions and exorcisms of the Roman church; and thus discredits the wonderful cures performed by Christ upon demoniacs, and brings disgrace upon the Christian name. Secondly, the doctrine of real possessions destroys the authority of miracles in general, and the use which the scripture makes of them, as in themselves authentic evidences of a divine mission. For if demons can unite themselves to a human body, so as to govern all the organs of it, they rival the glory and power of God; they utterly destroy the authority and true use of miracles, and thereby subvert the foundation on which Christianity is built.

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\* Considerations on the Theory of Religion, Append. p. 416, ed. 1774.

We have now laid before our readers a general sketch of this valuable work, from which they may form a competent idea of the author's hypothesis.

There is a familiarity between the great outlines of this Essay, and those of Sykes's Enquiry. But our ingenious author, as we have already intimated, has treated his subject much more copiously and elaborately than either the doctor, or any other of his predecessors.

We sincerely think, that his work will be of eminent service to the cause of sacred literature and christianity.

It is, indeed, the duty of christian divines to search the Scriptures; to place them in their natural and clearest light; to explode received opinions, if groundless, with impartiality and freedom; and to maintain the truth with intrepidity. Idle and superstitious notions, mixt with genuine christianity, can be of no service to the gospel of Christ; but will render it contemptible to unbelievers, who have eyes to see and hands to expose our weakness.

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IV. *Taxation no Tyranny; an Answer to the Resolutions and Address of the American Congress.* 8vo. 1s. 6d. Cadell.

FROM the multiplicity of publications respecting the American affairs, with which we have been pestered for several months, we must confess, that it was with some reluctance we resumed the subject; yet we have seldom received greater pleasure in the perusal of any production, than has been afforded us by this pamphlet. Equally rational and ingenious, it strikes at once with the force of argument and the poignancy of ridicule; and the author appears with all the novelty of an original writer, in a controversy that seemed to be exhausted.

We have repeatedly observed, that the most certain way of deciding this important dispute, would be, to have recourse to the principles of colonization, and the general maxims of government; and we are glad to find that the learned inquirer has prosecuted the subject in this manner. He begins with establishing the natural right of taxation to be inseparable from the supreme power in every political society.

‘ In all the parts of human knowledge, says he, whether terminating in science merely speculative, or operating upon life private or civil, are admitted some fundamental principles, or common axioms, which being generally received are little doubted, and being little doubted have been rarely proved.

‘ Of these gratuitous and acknowledged truths it is often the fate to become less evident by endeavours to explain them, however necessary such endeavours may be made by the misapprehensions of absurdity, or the sophistries of interest. It is difficult to prove the principles of science, because notions cannot always be found more intelligible than those which are questioned. It is difficult to prove the principles of practice, because they have for the most part not been discovered by investigation, but obtruded by experience, and the demonstrator will find, after an operose deduction, that he has been trying to make that seen which can be only felt.

‘ Of this kind is the position, that “ the supreme power of every community has the right of requiring from all its subjects such contributions as are necessary to the public safety or public prosperity,” which was considered by all mankind as comprising the primary and essential condition of all political society, till it became disputed by those zealots of anarchy, who have denied to the parliament of Britain the right of taxing the American colonies.’

After recounting the various arguments which have been advanced by the advocates for America, and exposing their weakness in a strain of ironical pleasantry, he proceeds to inquire, whether the right claimed by government to tax the colonies, can be reckoned any violation of the liberty of British subjects.

‘ This question is of great importance. That the Americans are able to bear taxation is indubitable; that their refusal may be over-ruled is highly probable: but power is no sufficient evidence of truth. Let us examine our own claim, and the objections of the recusants, with caution proportioned to the event of the decision, which must convict one part of robbery, or the other of rebellion.

‘ A tax is a payment exacted by authority from part of the community for the benefit of the whole. From whom, and in what proportion such payment shall be required, and to what uses it shall be applied, those only are to judge to whom government is intrusted. In the British dominion taxes are apportioned, levied, and appropriated by the states assembled in parliament.

‘ Of every empire all the subordinate communities are liable to taxation, because they all share the benefits of government, and therefore ought all to furnish their proportion of the expence.

‘ This the Americans have never openly denied. That it is their duty to pay the cost of their own safety they seem to admit; nor do they refuse their contribution to the exigencies, whatever they may be, of the British empire; but they make this participation of the public burden a duty of very uncertain extent, and imperfect obligation, a duty temporary, occasional  
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and elective, of which they reserve to themselves the right of settling the degree, the time, and the duration, of judging when it may be required, and when it has been performed.

‘ They allow to the supreme power nothing more than the liberty of notifying to them its demands or its necessities. Of this notification they profess to think for themselves, how far it shall influence their counsels, and of the necessities alleged, how far they shall endeavour to relieve them. They assume the exclusive power of settling not only the mode, but the quantity of this payment. They are ready to co-operate with all the other dominions of the king; but they will co-operate by no means which they do not like, and at no greater charge than they are willing to bear.

‘ This claim, wild as it may seem, this claim, which supposes dominion without authority, and subjects without subordination, has found among the libertines of policy many clamorous and hardy vindicators. The laws of nature, the rights of humanity, the faith of charters, the danger of liberty, the encroachments of usurpation, have been thundered in our ears, sometimes by interested faction, and sometimes by honest stupidity.’

He next enters on the consideration of the principles of colonial constitutions, and examines what rights are lost, or acquired, by those that leave their country to settle in a distant plantation. On this fundamental point, his observations are highly worthy of attention.

‘ Of two modes of migration the history of mankind informs us, and so far as I can yet discover, of two only.

‘ In countries where life was yet unadjusted, and policy unformed, it sometimes happened that by the dissensions of heads of families, by the ambition of daring adventurers, by some accidental pressure of distress, or by the mere discontent of idleness, one part of the community broke off from the rest, and numbers, greater or smaller, forsook their habitations, put themselves under the command of some favourite of fortune, and with or without the consent of their countrymen or governors, went out to see what better regions they could occupy, and in what place, by conquest or by treaty, they could gain a habitation.

‘ Sons of enterprise like these, who committed to their own swords their hopes and their lives, when they left their country, became another nation, with designs, and prospects, and interests, of their own. They looked back no more to their former home: they expected no help from those whom they had left behind: if they conquered, they conquered for themselves; if they were destroyed, they were not by any other power either lamented or revenged.

‘ Of this kind seem to have been all the migrations of the old world, whether historical or fabulous, and of this kind were the  
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the eruptions of those nations which from the North invaded the Roman empire, and filled Europe with new sovereignties.

‘ But when, by the gradual admission of wiser laws and gentler manners, society became more compacted and better regulated, it was found that the power of every people consisted in union, produced by one common interest, and operating in joint efforts and consistent counsels.

‘ From this time independence perceptibly wasted away. No part of the nation was permitted to act for itself. All now had the same enemies and the same friends; the government protected individuals, and individuals were required to refer their designs to the prosperity of the government.

‘ By this principle it is, that states are formed and consolidated. Every man is taught to consider his own happiness as combined with the publick prosperity, and to think himself great and powerful, in proportion to the greatness and power of his governors.

‘ Had the western continent been discovered between the fourth and tenth century, when all the Northern world was in motion; and had navigation been at that time sufficiently advanced to make so long a passage easily practicable, there is little reason for doubting but the intumescence of nations would have found its vent, like all other expansive violence, where there was least resistance; and that Huns and Vandals, instead of fighting their way to the South of Europe, would have gone by thousands and by myriads under their several chiefs to take possession of regions smiling with pleasure and waving with fertility, from which the naked inhabitants were unable to repel them.

‘ Every expedition would in those days of laxity have produced a distinct and independent state. The Scandavianian heroes might have divided the country among them, and have spread the feudal subdivision of regality from Hudson’s Bay to the Pacifick Ocean.’—

‘ To secure a conquest, it was always necessary to plant a colony, and territories thus occupied and settled were rightly considered as mere extensions or processes of empire; as ramifications through which the circulation of one publick interest communicated with the original source of dominion, and which were kept flourishing and spreading by the radical vigour of the mother-country.

‘ The colonies of England differ no otherwise from those of other nations, than as the English constitution differs from theirs. All government is ultimately and essentially absolute, but subordinate societies may have more immunities, or individuals greater liberty, as the operations of government are differently conducted. An Englishman in the common course of life and action feels no restraint. An English colony has very liberal powers of regulating its own manners and adjusting its own affairs. But an English individual may by the supreme authority

thority be deprived of liberty, and a colony divested of its powers, for reasons of which that authority is the only judge.

‘ In sovereignty there are no gradations. There may be limited royalty, there may be limited consulship; but there can be no limited government. There must in every society be some power or other from which there is no appeal, which admits no restrictions, which pervades the whole mass of the community, regulates and adjusts all subordination, enacts laws or repeals them, erects or annuls judicatures, extends or contracts privileges, exempt itself from question or control, and bounded only by physical necessity.

‘ By this power, wherever it subsists, all legislation and jurisdiction is animated and maintained. From this all legal rights are emanations, which, whether equitably or not, may be legally recalled. It is not infallible, for it may do wrong; but it is irresistible, for it can be resisted only by rebellion, by an act which makes it questionable what shall be thenceforward the supreme power.

‘ An English colony is a number of persons, to whom the king grants a charter permitting them to settle in some distant country, and enabling them to constitute a corporation, enjoying such powers as the charter grants, to be administered in such forms as the charter prescribes. As a corporation they make laws for themselves, but as a corporation subsisting by a grant from higher authority, to the controll of that authority they continue subject.’

The learned writer afterwards explains the nature of charters from the crown, and clearly evinces, from the principle upon which they are granted, that they may be changed or revoked by the legislature, when they are found to be inconsistent with the public good. This proposition having been much contraverted, we shall present our readers with what is advanced on the subject in the pamphlet under consideration.

‘ A charter is a grant of certain powers or privileges given to a part of the community for the advantage of the whole, and is therefore liable by its nature to change or revocation. Every act of government aims at the publick good. A charter, which experience has shewn to be detrimental to the nation, is to be repealed; because general prosperity must always be preferred to particular interest. If a charter be used to evil purposes, it is forfeited, as the weapon is taken away which is injuriously employed.

‘ The charter therefore by which provincial governments are constituted, may be always legally, and where it is either inconvenient in its nature, or misapplied in its use, may be equitably repealed, and by such repeal the whole fabrick of subordination is immediately destroyed, the constitution sunk at once into a chaos: the society is dissolved into a tumult of individuals, without authority to command, or obligation to obey; without any punishment of wrongs but by personal resentment, or any protection of right but by the hand of the possessor.’

The

The following passage contains the author's opinion respecting the extent of the authority of the British parliament over the colonies, as immediately resulting from the political relation between them.

“To him that considers the nature, the original, the progress, and the constitution of the colonies, who remembers that the first discoverers had commissions from the crown, that the first settlers owe to a charter their civils forms and regular magistracy, and that all personal immunities and personal securities, by which the condition of the subject has been from time to time improved, have been extended to the colonists, it will not be doubted but the parliament of England has a right to bind them by statutes, and to bind them in all cases whatsoever, and has therefore a legal and constitutional power of laying upon them any tax or impost, whether external or internal, upon the product of land, or the manufactures of industry, in the exigencies of war, or in the time of profound peace, for the defence of America, for the purpose of raising a revenue, or for any other end beneficial to the empire.”

The author afterwards considers the objections which have been advanced against the right claimed by government with regard to the exercise of taxation; he particularly investigates, and exposes the resolutions of the congress lately held at Philadelphia. It is difficult to say, whether this part of the subject is treated more with decisive reasoning or exquisite raillery; but we may affirm, that, in accompanying our author through the whole of the discussion, the reader will be abundantly gratified.

Towards the close of the pamphlet, the writer humanely expresses a desire, that the dispute with America may be terminated without the effusion of blood.

“While these different opinions are agitated, says he, it seems to be determined by the legislature, that force should be tried. Men of the pen have seldom any great skill in conquering kingdoms, but they have strong inclination to give advice. I cannot forbear to wish, that this commotion may end without bloodshed, and that the rebels may be subdued by terrour rather than by violence; and therefore recommend such a force as may take away, not only the power, but the hope of resistance, and by conquering without a battle, save many from the sword.”

When we compare this production with those which have been previously published on the subject, the superiority of the author's talents appear remarkably conspicuous. His sentiments are every where distinguished with peculiar energy; and he seems to have given the deepest wound to the American pretensions, which either argument or ridicule can inflict.

V. *An Essay on the Pestilential Fever of Sydenham, commonly called the Gaol, Hospital, Ship, and Camp Fever.* By William Grant, M. D. 8vo. 2s. 6d. sewed.\* Cadell.

**I**N our review of this author's Observations on the Nature and Cure of Fevers, we were of opinion that he adhered too strictly to the numerous distinctions of those diseases, introduced by the ancient physicians\*; and we still entertain the same sentiments with respect to his conduct in the present Essay. We are willing to pay all due regard to Dr. Grant's practical knowledge, but we would be glad to know, for what satisfactory reasons he thinks it necessary to establish a distinction between the disease which, in conformity to Sydenham, he calls the Pestilential Fever, and that which is usually denominated the putrid, jail, or malignant fever. For our own part we confess, that we never observed such an essential difference between fevers of the putrid kind, as to justify a total discrimination; nor do we know of any other physician, this respectable author excepted, who maintains a different opinion. Vague and indeterminate ideas of diseases must ever be productive of uncertainty in the practice of physic; but frivolous and unnecessary distinctions are likewise not without their disadvantage. While the former lead to blind empiricism, the latter tend to introduce an ideal refinement, than which nothing is more prejudicial to science.

Having said thus much of the author's principle in general, we shall proceed to his observations; in which we are fully persuaded that he adheres more closely to nature. In the beginning of the Essay, we find him deliver such an account of the production of the pestilential fever, as confirms the doctrine we have advanced.

\* If a number of people, therefore, says he, are long confined in any close place, not properly ventilated, so as to inspire, and swallow with their spittle, the vapours of each other, they must soon feel the bad effects, particularly if any of them should be sickly; and still more so if there should be foul ulcers, carious bones, mercurial salivations, dysenteries, or putrid fevers among them; warm weather, bad provisions, nastiness, and gloomy thoughts will add to their misery, and soon breed the seminum of a pestilential fever, dangerous not only to themselves, but also to every person who visits them, or even communicates with them at second hand. Hence it is so frequently bred in gaols, hospitals, ships, camps, and besieged towns.

\* Tainted provisions, bad water, the stench of dead bodies after battles, or of dead insects, when stagnant waters have been

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\* See Crit. Rev. vol. xxxvii. p. 27.

dried up by the heat of summer, have also been found to have the same effect.'

Our opinion receives additional confirmation from the manner in which the disease is said to terminate; and Dr. Grant acknowledges in the following passage, that it has been called the *putrid* and *malignant* fever, but, according to him, *improperly*.

' This fever, proceeds he, commonly goes off by an universal warm sweat in the very beginning, or by a gentle diarrhœa of some days continuance; or by breathing sweats frequently repeated. The crisis by salivation is not frequent; yet I have seen it oftener than once; but critical buboes and carbuncles I never saw in this fever: if such cases have been, I suppose the diathesis has been highly inflammatory, and the seasonable bleedings neglected.

' It would appear therefore that although our vital powers are not sufficient at all times to conquer this poison, yet they are able to expel it; nay some people have waded through it for a great length of time, and finally recovered without any sensible evacuation, as if the natural strength of their constitution had fairly conquered the virulence of the contagion. But in this long conflict the nervous system has always suffered considerably, and the future health was injured.

' Towards the conclusion of this fever the blood is always of a loose texture, and the contents of the bowels become fetid and acrid; hence it has been called the *putrid* and *malignant* fever, but improperly; for although the *putrid* fever of July and the dog-days, ill treated, is apt to produce it, and a *putrid* habit readily catches it and suffers much from it; yet we see thousands of *putrid* fevers yearly in this town without the peculiar symptoms of this malignity.'

In the latter part of this passage, which we have purposely extracted, the doctor delivers his reasons for the distinction he makes, more explicitly than he had done before: but admitting his remark to be just, which we do not in the least dispute, still it can be urged only in favour of a casual, and not a specific difference between those fevers. In different persons labouring under the same kind of fever, the symptoms are not entirely similar in every circumstance; but there is not, on that account, any necessity for multiplying the species of the disease.

To put the identity of the disease beyond all question, we shall lay before our readers the description of the pestilential fever, in Dr. Grant's own words; which exactly corresponds with that of the *putrid* fever, as delineated by the most accurate writers,

' The

' The first symptoms, says he, are, 1st, A sudden unaccountable dejection of spirits and prostration of strength; 2, a falling of the countenance characterising fear or sorrow; with full watery eyes, pale lips and ears, a mixture of different colours in the complexion, and a trembling, weak, low voice; 3, weight, giddiness and pain of the head, particularly the hind part of it; 4, a shooting pain in the sockets and balls of the eyes; 5, a considerable degree of chilliness, with sense of universal pain and weariness, particularly in the loins, with a slight pain and cramp in the calf of the legs; 6, the stomach is sometimes sick, and the bowels uneasy, without any foulness on the tongue, when the person was in good health at the time of infection; 7, for the most part the patients complain of a bad taste and offensive smell, so that they often hawk, spit, reach, and blow the nose, as if they endeavoured, in vain, to discharge something highly offensive.'

If any further evidence were necessary to establish the identity for which we contend, the method of cure recommended by the author, fully answers the purpose; and as we have hitherto given no extract from the practical part of the Essay, we shall here introduce it.

' Any of the eight common fevers, treated of in the first part of my observations, may be attended with some malignant symptoms: but these soon subside by a seasonable use of the special method of cure there laid down for each of them: after which they get into a certain track, and therein spend themselves, if properly conducted. It is not so in the true pestilential fever; on the contrary the nervous and malignant symptoms increase, the countenance falls, and is more and more impressed with the character of fear and sorrow; the spirits are more and more dejected: the stomach loaths the cooling and refreshing juleps; the pulse becomes smaller, quicker, and more irregular; the urine, the stools, and the heat of the skin vary at uncertain hours: nothing affords relief but perspiration.

' In these situations I always have found great advantage in ordering the sippings to be made more cordial, and to prepare the way for that universal, warm sweat, which alone is effectual in dissipating this particular species of malignity, at all seasons of the year, and every period of the distemper, provided only that it can be procured with ease, afford relief, and may be prosecuted to the end without contra-indication. And this I affirm, not only from the authority of Sydenham, and the best observers, but from my own experience. Sydenham, however, is right when he says, "It is the operation of the sweat that dissipates the seminium, and not the specific quality of any alexipharmac given to bring out that sweat."

' If therefore I can procure a proper sweat by such diaphoretics as wine-whey and common oxymel, and if by such simple means I can support that salutary sweat, to that degree and length

length of time which we know, by experience, is necessary to dissipate the virus, I never can see the propriety of running headlong, and flying at once to Theriac, Mithridate, and Philonium.

‘ I do not, however, deny but the great Sydenham may have met with cases which required such hot medicines as he ordered with so great success; because the power of the alexipharmac must be proportioned to the resistance; and it is evident that the pestilential fever must have been both frequent and very virulent in London during the two years of the plague, and while the people were crowded together for some years after the fire; but the following decoction, assisted by the cordial and warm sippings formerly recommended in the angina maligna, has in general answered my purpose, and has been sufficient, not only to bring on the sweat, but also to keep it up for forty-eight hours; after which I have always found it expedient to order a purge; but at the same time to continue the diaphoretic regimen for three days longer; or till the malignant symptoms were subdued:

R. Rad. Serpent. Virgin. ʒvj

Angelic. ʒij.

Coque in Aquæ fontanæ lib. i. fs, ad lib. i. Sub finem Coc-  
tionis adde

Cort. Cinamom. ʒfs.

Colaturæ adde

Spir. Minder. ʒij.

Sacchar. ʒij.

f. Mistura, cujus capiat Cochlearia duo majora omni bihorio.

‘ For some years past, I have used the saline draughts with confec. cardiac. and contrayerva root with much the same effect; only when the nausea has been considerable, and the stomach would not retain the medicine, I have ordered the powders in a bolus to be washed down with a saline draught in the act of fermentation.

‘ It is easy to know when the sweat is salutary by the quick relief it procures; the malignant symptoms abate, the patient finds himself stronger, easier, and more happy every hour: the stomach rejects nothing that is taken down, and the pulse soon becomes more large, soft, and even slow, notwithstanding the heat of the bed, drink, and medicines; nay, the skin, although hot during the sweat, does not burn and bite the hand as in some putrid fevers. And this method will succeed in the beginning of a simple pestilential fever in a clean sound constitution; that is, the pestilential miasmata, when not complicated with plerhora, turgid matter, or common fever, may and ought to be dissipated by sweat; the sooner this sweat can be procured with propriety, the better it will be for the patient.’

The subjects treated in this Essay are, the pestilential fever—single—complicated with inflammation—with putridity—with aphthæ—with a dysentery.

Dr. Grant observes, that this disease might with greater propriety be called a *nervous malignant fever*; but were he less attached to nominal distinctions, he would have admitted it to the title of the jail fever, camp fever, or putrid fever, by one or other of which it is usually distinguished. He acknowledges that he has never seen the disease accompanied with buboes and carbuncles, from the existence of which, Sydenham bestowed upon it the epithet of pestilential, as nearly resembling the plague: why then should our author insist on a peculiarity, which is marked by no pathognomonic symptom different from those of the jail fever? The bad effects of unnecessary distinctions are not confined to the incumbering of science with a multiplicity of useless terms: they even tend to the abolition of medical knowledge, under the fallacious appearance of refinement. Upon this principle, it might be in the power of any writer to subvert the most valuable observations that ever were made, by describing under a different name the disease to which they are applicable. Of this we have an instance in the Essay before us, where, notwithstanding the real identity of the pestilential and jail fever, not the least notice is taken of the accurate observations of sir John Pringle, and others who have written on the disease. We do not mention this circumstance with any view of depreciating the authority of Dr. Grant, of whose judgment and practical knowledge we have a very high opinion; but only to exemplify the consequence of verbal and groundless distinctions.

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VI. *A Treatise of a Cataract, its Nature, Species, Causes and Symptoms, &c.* By George Chandler. 8vo. 2s. 6d. Cadell.

THE practice in disorders of the eyes has been for some years so much engrossed by professed oculists, that we are glad to find the regulars of the faculty have not renounced the cultivation of such an useful and material department. If we consider the great importance of the inestimable blessing of sight, perhaps the diseases of no other part of the human frame deserve so much attention, as those which affect the organs allotted to visual sensation. Mr. Chandler, therefore, is justly entitled to the warmest approbation, for endeavouring to improve and extend the knowledge of this subject.

The author begins with the description of a cataract, which he delivers in the following words.

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' A cataract is defined to be an abolition of sight, attended with a conspicuous opacity behind the pupil, which losing its natural black colour, becomes opaque, and contracts colours foreign to it, such as white, grey, yellow, blue or ferrugineous. In this case the chrystalline lens, or its coverings, viz. either the arachnoid coat in which it is enclosed; or the vitreous, with which the bed of the vitreous humour, in which the lens is seated, is invested, which naturally ought to be transparent, being rendered opaque, reflects all the rays of light, but transmits scarcely any; therefore no image of objects can be painted on the retina, and the sight thereof must be suppressed by means of this obstacle, although the retina and the other organs of sight are in the best state possible.

' The eye begins to be dim from a nascent and recent cataract, so as that the patient seems to perceive, as it were, a little cloud before it; this appears, from time to time, sometimes faster, at others more slowly, to grow thicker, and, at length opposes itself so manifestly to the interior powers of sight, as to be outwardly discernable to every one who looks at it. As the disease advances, the sight becomes more and more dull, and at length is wholly lost.'

After giving an account of the different species of cataracts, as mentioned by authors, he proceeds to consider the causes of the disease, which are of various kinds. He observes that it may arise from any thick and glutinous humour inspissated and stagnating in the crystalline; or to its minutest vessels being obstructed, and rendered impervious, whence the crystalline loses its transparency. Or it may be the consequence of a deficiency of that juice, which is naturally deposited between the lens and its covering, and from which it receives nourishment. When such a defect happens, the crystalline becomes contracted and opaque. The disorder, he remarks, may likewise proceed from defluxions, inflammations, and external accidents.

He next treats of those cataracts which more readily admit of relief; and describes them as follows.

' That sort of cataract in which the chrystalline lens only is affected, may now and then (if attended to upon its first appearance) be averted by a course of diet and proper medicines; and moreover may be remedied by the hand, when it is already come to maturity. The colour itself of the cataract, when formed, gives hopes of successful cure by the operation, when of a whitish blue, or greyish colour, or even if a very little turning to yellow: also if the eye be neither too hard nor too soft; and if there be some sense of light left to it, though no perception of colours; so that in the dark, the pupil

pupil is somewhat dilated, and in the light contracted. Moreover, if the pupil does not cohere with the cataract. Also if it be ripe, when it shall be found to have acquired some degree, not too much, of hardness; and when the pupil having entirely lost its natural blackness, is equally every where clouded over, but however yet moveable, when stroaked with the fingers, and the patient retains some degree of perception of light and darkness, by means of a few rays which enter the eye between the iris and cataract.

In a variety of subsequent sections, he gives an account of doubtful, dangerous, or irremediable cataracts; and of the methods of couching or depressing, and that of extracting the cataract; with judicious remarks on both these modes of practice, and a full enumeration of the cautions which ought to precede the operation. He likewise describes the instrument to be used; mentions the accidents which may happen; and informs the practitioner of what is to be done after the operation; the method of performing which is illustrated by a plate of the instruments and eyes.

Mr. Chandler acquaints us in the preface, that he has collected materials for a treatise on other diseases of the eyes, which he will hereafter communicate to the public, if the present tract should meet with approbation. It affords us pleasure to receive this intelligence, and we entertain not the least doubt of the public favour proving such as will induce him to the prosecution of the work.

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VII. *The Morality of Shakespeare's Drama illustrated.* By Mrs. Griffith. 8vo. 6s. Cadell.

EVERY new enquiry into the dramatic works of Shakespeare renders the transcendency of his talents more conspicuous. While he possessed such an astonishing power of imagination in conceiving and describing characters, as no other poet, either in ancient or modern times, ever displayed, he abounded also in sentiments and precepts, of the greatest utility in the conduct of human life. With equal ease his unlimited genius pervaded philosophy and nature; and he informs the head, at the same time that he agitates the heart with irresistible emotions. The ingenious lady who is the author of the present work, informs us, that Shakespeare is not only her poet, but her philosopher also; and we must acknowledge, that she has here extracted such a treasure of morality from his writings, as is much better entitled to the appellation of *golden verses*, than the ethic injunctions of Pythagoras.

“ In these remarks and observations, says she, I have not restricted myself to morals purely ethic, but have extended my observations and reflections to whatever has reference to the general œconomy of life and manners, respecting prudence, polity, decency, and decorum; or relative to the tender affections and fond endearments of human nature; more especially regarding those moral duties which are the truest source of mortal bliss—domestic ties, offices, and obligations.

“ This code of morality has an advantage over any other of the kind, on account of its not being conducted systematically. In all books that treat upon these subjects, the precepts are disposed methodically, under separate heads or chapters; as Ambition, Bravery, Constancy, Devotion, and so on to the end of the alphabet; which mode, though useful on account of references, or as a common-place book, cannot be near so entertaining, and consequently so well able to answer the *utile dulci*, as a work of this sort, where the documents rise out of the action immediately before our eyes, and are constantly varying with the quick shifting of scenes, person, and subjects; where love sometimes follows war, jealousy succeeds friendship, parsimony liberality; and so proceeding throughout the intire *quicquid agunt homines* of human life.”

After favouring her readers with judicious remarks, of a general nature, on the Play of the Tempest, and developing the moral which results from it, Mrs. Griffith proceeds to delineate the particular maxims and sentiments. As a specimen of the work, we shall extract the observations on the first act.

#### ACT I. SCENE II.

“ Miranda, speaking of the shipwreck, thus expresses her sympathetic feelings for the wretched,

“ O! I have suffered  
With those that I saw suffer: a brave vessel,  
(Who had, no doubt, some noble creatures in her)  
Dash'd all to pieces. O! *the cry did knock*  
*Against my very heart.* Poor souls, they perish'd!  
Had I been any God of power, I would  
Have sunk the sea within the earth, or ere  
It should the *good ship* so have swallowed, and  
The freighted souls within her.

“ There is something in the fond expression of *good ship*, in the last line but one, which strikes us with an idea of a peculiar tenderness in her compassion for the unhappy sufferers.

\* Prospero, confessing the mad folly of trusting his reins of administration into other hands, says,

• The government I cast upon my brother,  
*And so my state grew stranger.*

And again, speaking of the same person,

Being once perfected how to grant suits,  
How to deny them; whom to advance, and whom  
To trash for over-topping; new created  
The creatures that were mine; I say, or changed them,  
Or else new formed them; having both the key  
Of officer and office, set all things in the state  
To what tune pleased his ear; *that now he was*  
*The ivy which had bid my princely trunk,*  
*And sucked my verdure out on't.*

In continuation,

And my trust,

Like a good parent, did beget of him  
A falsehood in its contrary as great  
As my trust was; which had, indeed, no limits;  
A confidence *sans* bound. He being thus lorded,  
Not only with what my revenue yielded,  
But what my power might else exact; like one,  
Who having, unto truth, by telling oft,  
Made such a sinner of his memory,  
To credit his own lie, he did believe  
He was, indeed, the duke; from substitution,  
And executing the outward face of royalty,  
With all prerogative. Hence his ambition growing,  
To have no screen between the part he played,  
And him he played it for, he needs will be  
Absolute Milan.

\* In this account of the duke's weakness, with the natural consequences attending it, the poet has afforded a proper lesson to princes, never to render themselves cyphers in their government, by too dangerous a confidence in their favourites; but ever to consider those persons, to whom they depute the several offices of state, as *ministers*, in the *literal* sense of the word, only, not in the *political* one.

\* When Prospero describes the hazards and difficulties of his forlorn voyage, Miranda tenderly exclaims,

• Alack! what trouble  
Was I then to you?

\* To which he, in a kind of extasy of fondness replies,

• O! a cherubim

Thou wast, that did preserve me. Thou didst smile,  
Infused with a fortitude from Heaven,

(When I have decked the sea with drops full salt;

Under my burden groaned;) which raised in me  
 An undergoing stomach, to bear up  
 Against what should ensue

\* Here the poet finely points to that virtue of true manhood, which serves to strengthen our fortitude and double our activity, when objects, whom the ties of nature, or the sympathy of affections, have endeared to us, require our solace or assistance in distress or danger. While our cares center solely in ourselves, we are but *one*; but become *two*, where the heart is shared.

\* *Prospero.* Here in this island we arrived, and here  
 Have I, thy schoolmaster; made thee more profit  
 Than other princes can, that have more time  
 For vainer hours, and tutors not so careful.

\* Here the too general dissipation of life are hinted at, and those parents censured, who transfer the pious duty of their children's education to mercenary preceptors; except in the meaner articles of it, the arts, exercises, and sciences. Too few attend to the higher and more interesting charge, of forming the mind and directing the heart to their proper objects; and fewer still, in deputing it to others, seem to regard the chief requisites, of character, or capacity, in those they intrust with this office, looking upon competent scholarship to be alone sufficient.

\* But a liberal education, as far as it extends in colleges and schools, does not always give a liberal mind; and as example is allowed to exceed precept, so do those sentiments and principles which we imbibe in youth from the living manners of our tutors,

“Grow with our growth, and strengthen with our strength.”  
 Those only, are capable of sinking into the heart, and im-  
 buing the mind; while mere didactic maxims remain a load  
 upon the memory, alone. The first only *inspire us how to act*,  
 the latter but *instruct us how to speak*.

\* *Prospero.* And by my prescience  
 I find, my zenith doth depend upon  
 A most auspicious star; whose influence  
 If now I court not, but omit, my fortunes  
 Will ever after droop.

\* This passage furnishes a prudent and necessary reflection to the mind of the reader, that man's success in life often depends upon some lucky and critical occasion, which, suffered to slip by, may ne'er return again. Shakespeare expresses him-  
 self

self more fully on this subject; in another place\*. Some other poet too presents us with a poetical image, to the same purpose, where he says that "opportunity is bald behind†."

We beg leave to subjoin the General Postscript, as containing a just and ingenious account of the work, in the author's own words.

\* There are many favourite passages in Shakespeare, which most of my readers have got by heart, and missing here, may possibly object to my having neglected to quote or observe upon them, in their proper places. But my intention, in this work, was not to propound the beauties of the poet, but to expound the document of the moralist, throughout his writings.

† So far from being insensible to the other excellencies of this author, I have ever thought him by much the greatest poet of our nation, for sublimity of idea, and beauty of expression. Perhaps I may even think myself guilty of some injustice, in limiting his fame within the narrow confines of these kingdoms; for, upon a comparison with the much venerated names of antiquity, I am of opinion, that we need not surrender the British palm, either to the Grecian bays, or the Roman laurel, with regard to the principal parts of poetry: as thought, sentiment, or description—And though the dead languages are confessed to be superior to ours, yet even here, in the very article of diction, our author shall measure his pen with any of the antient styles, in their most admired compound and decompound epithets, descriptive phrases, or figurative expressions. *The multitudinous sea, ear-piercing fife, big war, giddy mast, sky-aspiring, heaven-kissing bill, time-honoured name, cloud-capt towers, heavenly-harnessed team, rash gunpowder, polished perturbation, gracious silence, golden care, trumpet-tongued, thought-executing fires*; with a number of other words, both epic and comic, are instances of it. But with regard to the moral excellencies of our English Confucius, either for beauty or number, he undoubtedly challenges the wreath from the whole collective host of Greek or Roman writers, whether ethic, epic, dramatic, didactic, or historic.

\* Mrs. Montagu says, very justly, that "We are apt to consider Shakespeare only as a poet; but he is certainly one of the greatest moral philosophers that ever lived." And this is true; because, in his universal scheme of doctrine, he com-

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\* "There is a tide in the affairs of men," &c.

JUL. CÆS. Act. iv. Scene 5.

† Post occasio calva.

prehends manners, properties, and decorums; and whatever relates to these, to personal character, or national description, falls equally within the great line of morals. Horace prefers Homer to all the philosophers.

‘ Qui, quid sit pulchrum, quid turpe, quid utile, quid non,  
Pleniùs et meliùs Chrysiippo et Crantore dicit.

And surely Shakespeare *pleniùs et meliùs* excels him again, as much as the living scene exceeds the dead letter, as action is preferable to didaction, or representation to declamation.

Example is better than precept. A dramatic moral affords us the benefit of both, at once. Plato wished that virtue could assume a visible form. Dramatic exhibition gives one, both to virtue and to vice. The abstract idea is there materialized. The contrast of character, too, affords an additional strength to the moral; as we are led to love virtue, on a double account, by being made to abhor vice, at the same time. The dramatic moralist possesses a manifest advantage over the doctrinal one. Mere descriptions of virtue or vice do not strike us, so strongly, as the visible representations of them. Richard the Third's dream, Lady Macbeth's soliloquy in her sleep, the Dagger Scene in the same play, Cardinal Beaufort's last moments, with many other passages in our author, of the same admonitory kind, avail us more than whole volumes of Tully's Offices, or Seneca's Morals.

In this scenic province of instruction, our representations are much better calculated to answer the end proposed, than those of the ancients were, on account of the different hours of exhibition. Theirs were performed in the morning; which circumstance suffered the salutary effect to be worn out of the mind, by the business or avocations of the day. Ours are at night; the impressions accompany us to our couch, supply matter for our latest reflections, and may sometimes furnish the subject of our very dreams.

But Shakespeare seems to have extended his views still further; by frequently interspersing allusions to the Scriptures, throughout his writings. I would not have the old *Mysteries* restored to the stage, nor should dramatic dialogue exceed into sermons; but I think, that such occasional hints or passages, as this author has supplied, when thrown in sparingly, and introduced with discretion, may sometimes serve to add a strength and dignity to the style and subject of such compositions; besides the advantage of producing, perhaps, effects of an higher nature, by calling our attention to more serious reflections, in the very midst of our pleasures and dissipations, without sinking our spirits, or damping our enjoyments;

awakening us to the contemplation of a religion so pure, so equally free from the severities of discipline, and the superstitions of devotion; of a system of theology, framed even as man himself would chuse; in fine, of a faith and doctrine, which has but stronger bound the social ties, given an higher sanction to moral obligations, and proved our duty to be our interest also.

‘ Having now arrived at the last page of my task, I must confess the apprehensions I am sensible of, on presenting to the public a work of so much difficulty and danger: though with regard to the first of these articles, I acknowledge this to have been one in the class of those, of which Ferdinand in the *Tempest* says,

‘ There be some sports are painful, but their labour  
Delight in them sets off.

But in respect to the latter, I must here throw myself not only upon the candor, but the indulgence of my readers; hoping that the many failures in the execution may be pardoned, on the single merit of the design.’

We may affirm, that few works were ever published, that exhibited such a number and variety of moral precepts, and observations, relative to the œconomy of life and manners, as this *Illustration*; which conveys instruction in the most agreeable form, and will be read with equal pleasure and advantage.

VIII. *Braganza. A Tragedy. Performed at the Theatre Royal in Drury-Lane. Written by Robert Jephson, Esq. 8vo. 1s. 6d. Evans, Strand.*

**T**HIS tragedy is founded on the revolution which took place in Portugal in the year 1640, when by the valour and activity of a small number of conspirators, that kingdom was rescued from the oppressive usurpation of Spain, and the crown conferred on the duke of Braganza, a popular nobleman, and descended from the ancient kings of the country. In what manner Mr. Jephson has wrought up this simple event into the form of a dramatic representation, will appear from a general account of the fable, of which the following are the outlines.

The first and second acts are chiefly employed in conversations between several members of the conspiracy, in which they lament the unfortunate state of the kingdom, and communicate to each other the resolution that is formed, of assassinating Velasquez, the Spanish governor, the ensuing night, and advancing

vancing Braganza to the royal dignity. In the third act, Velasquez is represented meditating the death of Braganza, whose great popularity in the nation he views with an eye of jealousy, and even entertains the thought of usurping the throne of Portugal, by marrying the duchess of Braganza, after the removal of her husband. For effectuating this purpose, he tampers with Ramirez, the duke's confessor, whom by promises and threats, he persuades to poison that nobleman, when he administers to him the sacrament. The execution of the design, however, is accidentally interrupted, and Velasquez, alarmed with the assault of the conspirators, flies to the house of the duke of Braganza, in the resolution of satisfying his vengeance on the duchess, to whom he procures access, on the supposition of his being a person who sought refuge from the fury of the assailants. He scarcely discovers himself, when the duke and his party enter; on which, Velasquez, seizing the duchess with one hand, and holding in the other a drawn dagger, threatens to stab her, if the duke or his guards advance towards him. Braganza, full of apprehension for the duchess, is willing to capitulate upon any conditions. She, however, refuses to accept of life upon any terms derogatory to the honour of her husband, or the good of her country. Velasquez then demands to be conducted safe to his palace, and to be reinstated in his power; immediately on which requisition, the monk, who had a little before been stabbed by him, for not accomplishing the murder of the duke, is brought in covered with blood, and on the point of expiring. Astonished at this unexpected sight, Velasquez drops the dagger, when the conspirators, rushing upon him, he is carried off to prison, where he is torn to pieces by the exasperated populace.

From this concise narrative it is apparent, that the fable of Braganza labours under a deficiency of incidents. From the first to the fifth act, there is an almost uninterrupted chasm of dramatic action. The plot of the conspirators is constantly kept in view, but we perceive no intermediate gradation of connected events, by which the catastrophe ought to be naturally produced. The conclusion, however, it must be acknowledged, affords an affecting situation of tragic terror and distress; and had the other parts been marked with equal ingenuity of invention, the conduct of the poet, in the construction of the fable, would have merited our warmest applause.

The following scene, in the third act, between Velasquez and Ramirez, is conducted with a remarkable degree of address.

*Officer.*

\* *Officer.* What is your lordship's pleasure?

\* *Velasquez.* Attends the monk, Ramirez?

\* *Officer.* He does, my lord.

\* *Velas.* Conduct him in and leave us.

\* *Enter Ramirez.*

You are welcome,

Most welcome, reverend father—Pray draw near—

We have a business for your privacy,

Of an especial nature—The circling air

Shou'd not partake it, nor the babbling winds,

Left their invisible wings disperse one breath

Of that main secret, which thy faithful bosom

Is only fit to treasure.

\* *Rami.* Good my lord,

I am no common talker.

\* *Velas.* Well I know it,

And therefore chose thee from the brotherhood,

Not one of whom but wou'd lay by all thoughts

Of earth and Heaven, and fly to execute

What I, the voice of Spain, commission'd him.

\* *Rami.* Vouchsafe directly to unfold your will,

My deeds, and not my words, must prove my duty.

\* *Velas.* Nay, trust me, cou'd they but divine my purpose,

The holiest he, that wastes the midnight lamp

In prayers and penance, wou'd prevent my tongue,

And hear me thank the deed, but not persuade it.

Therefore, good friend, 'tis not necessity,

That sometimes forces any present means,

And chequers chance with wisdom, but free will,

The election of my judgment and my love,

That gives thy aptness this pre-eminence.

\* *Rami.* The state, I know, has store of instruments,

Like well-rang'd arms in ready order plac'd,

Each for its several use.

\* *Velas.* Observe me well;

Think not I mean to snatch a thankless office;

Who serves the state, while I direct her helm,

Commands my friendship, and his own reward.

Say, can you be content in these poor weeds

To know no earthly hopes beyond a cloyster?

But stretch'd on musty mats in noisome caves,

To rouse at midnight bells, and mutter prayers

For souls beyond their reach, to senseless saints?

To wage perpetual war with nature's bounty?

To blacken sick men's chambers, and be number'd

With the loath'd leavings of mortality,

The watch-light, hour-glass, and the nauseous phial?

Are these the ends of life? Was this fine frame,

Nerves exquisitely textur'd, soft desires,

Aspiring thoughts, this comprehensive soul,

With

With all her train of god-like faculties,  
Given to be sunk in this vile drudgery?

\* *Rami.* These are the hard conditions of our state:  
We sow our humble seeds with toil on earth,  
To reap the harvest of our hopes in Heaven.

\* *Velas.* Yet wiser they who trust no future chance,  
But make this earth a Heaven.—Raise thy eyes  
Up to the temporal splendors of our church;  
Behold our priors, prelates, cardinals;  
Survey their large revenues, princely state,  
Their palaces of marble, beds of down,  
Their statues, pictures, baths, luxurious tables,  
That shame the fabled banquets of the gods.  
See how they weary art, and ransack nature,  
To leave no taste, no wish ungratified.  
Now—if thy spirit shrink not—I can raise thee  
To all this pomp and greatness.—Pledge thy faith,  
Swear thou wilt do this thing—whate'er I urge,  
—And Lisbon's envied crozier shall be thine.

\* *Rami.* This goodness, so transcending all my hopes,  
Confounds my astonish'd sense.—Whate'er it be  
Within the compass of man's power to act,  
I here devote me to the execution.

\* *Velas.* I must not hear of conscience and nice scruples,  
Tares that abound in none but meagre soils,  
To choke the aspiring seeds of manly daring:  
Those puny instincts, which in feeble minds,  
Unfit for great exploits, are miscall'd virtue—

\* *Rami.* Still am I lost in dark uncertainty;  
And must for ever wander, till thy breath  
Deign to dispel the impenetrable mist,  
Fooling my sight that strives in vain to pierce it.

\* *Velas.* You are the duke of Braganza's confessor,  
And fame reports him an exact observer  
Of all our church's holy ceremonies.  
He still is won't, whene'er he visits Lisbon,  
Ere grateful slumber seal his pious lids,  
With all due reverence, from some priestly hand  
To take the mystic symbol of our faith.

\* *Rami.* It ever was his custom, and this night  
I am commanded to attend his leisure  
With preparation for the solemn act.

\* *Velas.* I know it—Take (*gives him a box*) thou this—It  
holds a wafer  
Of sovereign virtue to enfranchise souls,  
Too righteous for this world, from mortal cares.  
A monk of Milan mix'd the deadly drug,  
Drawn from the quintessence of noxious plants,  
Minerals and poisonous creatures, whose dull bane  
Arrests the nimble current of life's tide,  
And kills without a pang.

\* *Rami.*

\* *Rami.* I knew him well,  
The Carmelite Castruccio, was it not?

\* *Velas.* The same, he first approv'd it on a wretch  
Condemn'd for murder to the ling'ring wheel.

This night commit it to Braganza's lips.

Had he a heart of iron, giant strength,

The antidotes of Pontus—All were vain,

To struggle with the venom's potency.

\* *Rami.* This night, my lord?

\* *Velas.* This very night, nay, shrink not,

Unless thou mean'st to take the lead in death,

And pull thy own destruction on thy head.

\* *Rami.* Give me a moment's pause—A deed like this—

\* *Velas.* Should be at once resolv'd and executed.

Think'st thou I am a raw unpractis'd novice,

To make thy breast a partner to the trust,

And not thy hand accomplice of the crime?

Why 'tis the bond for my security:

Look not amaz'd, but mark me heedfully.

Thou hast thy choice—dispatch mine enemy.

The means are in thy hand—be safe and great,

Or instantly prepare thee for a death.

Which nothing but compliance can avert.

\* *Rami.* Numbers I know even thus have tasted death,

But sure imagination scarce can form

A way so horrid, impious!

\* *Velas.* How's this, How's this!

Hear me, pale miscreant, my rage once rous'd,

That hell thou dread'st this moment shall receive thee.

Look here and tremble— [Draws a dagger and seizes him.]

\* *Rami.* My lord be not so rash,

Your fury's deaf—Will you not hear me speak?

By ev'ry hope that cheers, all vows that bind,

Whatever horror waits upon the act,

Your will shall make it justice—I'm resolv'd.

\* *Velas.* No trifling, Monk—take heed, for should'st thou fail—

\* *Rami.* Then be my life the forfeit—My obedience

Not only follows from your high command,

But that my bosom swells against this duke

With the full sense of my own injuries.—

\* *Velas.* Enough—I thank thee—Let me know betimes

How we have prosper'd. Hence, retire with caution,

Deserve my favour, and then meet me boldly.

The characters in this tragedy, though not exceptionable, are in general well drawn; but its greatest excellence consists in beautiful diction, which, in sweetness and elevation, may rival any composition of the tragic muse. Mr. Jephson evidently possesses great talents for the serious department of the drama, and should he afterwards fix upon a subject more fit for receiving

ing a form better suited to theatrical representation, we doubt not of his producing such a tragedy, as may entitle him to a very distinguished rank among the writers of that class.

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IX. *Cleonice, Princess of Bithynia: A Tragedy. As it is performed at the Theatre-Royal in Covent-Garden. By John Hoole. 8vo. 1s. 6d. Evans, Strand.*

**T**HE fable of this piece not being founded upon history, is to be considered as the invention of the poet, who was therefore at full liberty to mold it according to the direction of his own genius. Cleonice is the daughter of Lycomedes, king of Bithynia, at which court there is a youth called Arsêtes, but whose real name is Pharnaces, son of Artabafus, king of Pontus. This young prince had been sent by his father to learn the art of war in the Roman army; but hearing of the extraordinary beauty of Cleonice, he comes to Bithynia, where he greatly signalizes himself by uncommon acts of valour, in suppressing an insurrection which then prevailed in that country. While universally the favourite of the king and people, he is beloved by Cleonice, of whom he is also deeply enamoured. A truce that had subsisted for some time between Lycomedes and Artabafus, being nearly expired, the prince, from motives of filial affection, and likewise urged by the persuasion of his friend Agenor, determines to quit the court of Bithynia, and rather sacrifice his passion for Cleonice, than take a part in the reviving war, which would be inconsistent with the duty that he owed to his aged father and his own country. Before his intended departure, he procures some interviews with Cleonice, who is rendered unhappy by some false suggestions with respect to the sincerity of his attachment to her, and by the prospect of being obliged to marry Orontes, the nearest heir to her father's crown. Meanwhile, it is resolved at the court of Bithynia, to send a challenge for single combat to Pharnaces, who is supposed to be in the camp with the troops of Pontus, and is celebrated for his extraordinary bravery. Chance determining the antagonist, the lot falls upon Arsêtes, who being to set out on the expedition, a design is formed of assassinating him, by Orontes; to which the latter is instigated from a jealousy of his high reputation, and the favour in which he was with Lycomedes. Soon after the departure of the young hero, the court is alarmed with the noise of a dead march, and the corpse of Arsêtes, as is supposed, is carried on a bier, in solemn procession. At this melancholy sight Cleonice is transported with grief, and avows her passion for Arsêtes, while Lycomedes joins in bewailing

wailing the fate of a youth to whose bravery he had been so highly indebted. The deceased, however, proves afterwards not to be Arsêtes or Pharnaces, but his friend Araxes, whom the former had sent to fill Arsêtes's place in the combat, and who greatly resembled him in person. The Bythinians, headed by Orontes, endeavour by a sally to surprise the camp of Artabazus; but the arms of the latter proving victorious, Lycomedes and Cleonice are brought before him in bonds. He instantly unlooses them, and intreats their friendship, which they refuse to give to the person who killed Polemon, brother of Cleonice, and whose son likewise slew young Arsêtes. Artabanus assures them, that Arsêtes and Pharnaces are the same. While these things are transacting in the palace, a combat takes place between Pharnaces and Orontes, by the former of whom Orontes is mortally wounded; who, in the presence of Lycomedes and Cleonice, who enter during the combat, confesses with his dying breath, that he murdered Polemon, who would otherwise have recovered of the wound which he received of Artabazus. The tragedy concludes with the union of Cleonice and Pharnaces, to whom Lycomedes resigns the crown of Bithynia.

The intricacy arising from the disguise of Pharnaces in the court of Bithynia, under the name of Arsêtes, gives an air of artificial construction to the fable, which the author has not uniformly supported. For almost all the incidents are transacted behind the scenes, and are liable to the charge of improbability. Admitting that a youth under twenty years of age could have attained so great renown in war, by the achievements performed both under his real and fictitious name, it is not likely that he would exert himself as the champion of the inveterate enemy of his country; and is equally improbable that his person could be mistaken by Zopyrus, to whom he must have been perfectly well known. An objection of the same nature lies against the conquest of Bithynia, which is represented as far too easy and sudden, considering that the revival of the war was expected, and even provoked by the Bithynians, at the expiration of the truce. We may add, that the conclusion of the piece betrays a languor, unfit to gratify the expectation which had been raised in some previous scenes. After making these remarks, we shall present our readers with a specimen, taken from the fifth act.

\* *Enter Orontes retreating before Pharnaces, a party of Orontes driven off by the soldiers of Pharnaces.*

\* *Phar.* Enough, my friends; enough—this life demands  
My sword alone—for thee, whose murderous guile

With

With seeming manhood, drew me from the fight  
To fall by numbers, from this arm receive  
Thy treason's due reward.

\* *Oron.* Fortune at length  
Deceives my aim:—but be it so—I scorn  
To deprecate thy vengeance—well thou know'st  
Orontes now—Zopyrus has confess'd,  
Pale, trembling dastard! sinking by thy arm,  
Our first device against the feign'd Arfetes—  
This last is mine—tho' interest and ambition  
Forbid me now to risk an equal combat,  
Yet since they hated genius still prevails,—  
Hence every vain disguise—as man to man,  
I dare thy worst.

\* *Phar.* Behold, thou double traitor!  
The grove and temple where Araxes fell:  
Where now thy followers lurk'd in fatal ambush  
To ensnare Pharnaces—tremble now, while justice  
Here lifts the sword on this devoted spot,  
Here claims a sacrifice to every virtue,  
Faith, friendship, loyalty, and poor Araxes! (*fight.*)

\* *Arfetes.* [*within*] Defend, defend my son! (*Oron. falls.*)

\* *Phar.* There sink for ever,  
Nor leave thy equal here to curse mankind!

*Enter Artabasus and Agenor.*

\* *Arta.* Art thou then safe?—my son! my son!

\* *Phar.* My father!

\* *Enter Lycomedes, Cleonice, and Teramenes.*

\* *Cleon.* [*Entering.*] Death has been busy—sure the battle's tumult  
Rag'd here but now—

\* *Pharn.* [*turning.*] 'Tis Cleonice's voice!

\* *Lycomedes.* He lives indeed! 'tis he!—the guardian genius  
That watch'd Bithynia's safety—

\* *Cleonice.* Heavenly powers!

And yet it cannot—speak,—O speak, my father,  
Ere this lov'd phantom—

\* *Pharn.* Still Arfetes lives;

Behold him here;—[*knells*]—No more unknown, who now  
Asserts the lineal honours that await  
A kingdom's heir and Artabasus' son.

\* *Cleon.* Pharnaces rise,—sure 'tis illusion all!  
What then was he, whose pale and lifeless corpse—

\* *Arta.* The youth whom late you mourn'd for slain Arfetes,  
Was in his stead deputed for the fight.

\* *Phar.* Orontes and Zopyrus have confess'd  
The snare in which this hapless victim fell;  
Orontes drew me now, by fraudful ambush,  
To perish here—behold where lies the traitor;  
His guilty life fast ebbing with his blood.

\* *Lycom.*

*Lycom.* Orontes!—where! then where is virtue, Gods!  
Now only living with Bithynia's foes!  
Why, Artabafus, did Polemon fall!  
Or fall by thee!—

*Oron.* [*raising himself.*] Hear, most unhappy father!  
Thou seek'st t'avenge Polemon's death,—behold  
Him now reveng'd—lo! here his murderer lies!

*Arta.* The youth that fell by me!—

*Oron.* By thee he fell,

But fell unwounded—to this tent convey'd

Senseless awhile, he lay—myself alone

Watch'd his returning life—at that fell moment,

Ambition, powerful friend! held forth to view

Bithynia's crown—my sacrilegious hand

Uplifted then, with murderous weapon struck

My prince's life.

*Lycom.* What do I hear!—my blood  
Is chill'd!—pernicious villain!—take the vengeance  
A father's fury—[*draws, and is held by Art. and Ter.*]

*Cleon.* Gracious heaven! my brother!—

*Tera.* Yet hold—tho' great your woe,—the guilty wretch  
Already gasps in death, and shivering stands  
On that dread brink, where vast eternity  
Unfolds her infinite abyss.——

*Lycom.* Polemon!

My murder'd boy!—

*Oron.* O thou bright sun! whose beams  
Now set in blood, dost thou not haste to veil  
Thy head in night, while Nature, thro' her works  
Shrinks from a wretch like me!—Come! deepest darkness,  
Hide, hide me from myself!—hence, bleeding phantom—  
Why dost thou haunt me still!—another!—hence!  
They drive me to the precipice—I sink——

——O Lycomedes!——

(*dis.*)

With respect to the characters in this tragedy, they are not of so distinguished a nature, or so discriminated, as to claim particular observation. In every circumstance, this production is inferior to what might have been expected from the author of *Cyrus* and *Timanthes*.

X. *An Account of the last Expedition to Port Egmont in Falkland's Islands, in the Year 1772, Together with the Transactions of the Company of the Penguin Shallop during their Stay there.* By Bernard Penrose. 8vo. 2s. Johnson,

THOSE who have curiosity to enquire into the nature and productions of Falkland's Islands, may, from this pamphlet obtain the desired information. The writer resided in the settlement he describes long enough to become well acquainted

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with whatever related to it worthy notice, and an air of truth runs through his narrative.

It cannot be expected that the adventures of a ship's company, in islands inhabited by themselves only, should afford much matter for entertainment; of course the most interesting parts of this pamphlet are the accounts of the vegetables and animals with which these islands abound. The different species are however far from being numerous. In reading these we have been exceedingly mortified at observing the wanton cruelty with which some of the people treated the trunk-nosed seals; those truly inoffensive animals, according to our author's testimony; 'on the tails of these animals, says he, while they have been waddling with a vermicular motion from their dens, among the long grass to the water's edge, some of our people were fond of taking rides, and when their sluggishness, in the opinion of these equestrian gentry, needed acceleration, the want of a spur was not uncommonly supplied by a slash with a knife.' We wish we could add, for the honour of human nature, that examples of like wanton barbarity were not to be constantly met with in the common transactions of life.

Among the few vegetables which these islands produce is one of a very singular kind, of which we have the following account:

'There was also a kind of excrescence on the surface of the earth to be found on all the island indiscriminately, so exceedingly different from any thing ever seen by us in other places, that we could only guess it at first to be the work of a mole, or some such subterraneous operator; but upon examination it was found to belong to the vegetable world. The size was various according to the different age of the plant: and the outward appearance was like that of a round hillock, sometimes two feet in height, and near nine in circumference, covered with a kind of velvet crust, similar to those clumps of moss which grow on the roofs of houses. This coat was an inch and a half in thickness, and would bear a man to sit on it; but, when broken through, it exhibited to us a sight that at first was surprising; for the whole cavity was filled with an infinite number of small stalks, edged with very diminutive leaves, exactly like those of the fir, to which it bore a near resemblance in another respect; viz. that the juice of it appeared very refinous, and the top of each hillock was spangled with numberless exudations of various magnitudes, from the size of a large pin's-head, to that of a hazel-nut, brown on the outside, but white within: these drops seemed analagous both in taste and smell to the gum ammoniacum; but we could not discover, by repeated experiments, that they had any medicinal virtue. Sometimes a few of the internal branches would push through the surface, and then the leaves being more expanded, they looked like myrtles in miniature.'—

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Our quadrupeds, says the author, were few, but of the feathered tribe we had a greater variety. Penguins, albatrosses, geese, both of the land and sea kind, wild ducks, teals, hawks, purlews, bitterns, plovers, and gulls, were the principal sorts we met with. The chief curiosity respecting the former, is the manner in which they lay their eggs. This they do in collective bodies, resorting in incredible numbers to certain spots, which their long possession has freed from grass; and to which we gave the name of towns. Here, during the breeding-season, we were presented with a sight which conveyed a most dreary, and I may say, awful idea of the desertion of the islands by the human species. A general stillness prevailed in these towns; and whenever we took our walks among them, in order to provide ourselves with eggs, we were regarded indeed as intruders with sidelong glances, but we carried no terror with us.

These nests are composed of mud, and are about a foot high, placed as near together as possibly can be. The eggs are rather larger than those of the goose, and are laid in pairs like the pigeon's. When we took them once, and sometimes twice in a season, they were as often replaced by the birds; and prudence would not permit us to plunder too far, lest a future supply in the next year's brood might by these means be prevented. The albatrosses begin laying their eggs in October, and continue somewhat more than a month; at the end of which the penguins come and drive them away and then deposit their burthens, and hatch them, in much the same manner as their predecessors.

An accident which happened in one of these egg towns was very near destroying the whole colony. A spark of fire falling among the dry grass set it on a blaze, and the wind blowing hard, the country for several miles round was in a flame during several days; our colonists were even obliged to remove most of the things they had on shore down to the water-side, lest the fire should reach them. A heavy rain at length extinguished it, and relieved them from their apprehensions.

Our author is of opinion that were boiling-houses erected on Falkland's Islands, very profitable returns might be made from the whales in their neighbourhood. At present, if ships are under the necessity of keeping the sea, they are frequently obliged to cut up the fish along-side; this was the case of a North American vessel, which arrived just before the evacuation of these islands by the British troops. The evening before they sailed, another fishing vessel arrived, and, as she had suffered much by bad weather, her crew resolved to stay where they were all winter, succeeding as tenants to the dwellings and gardens of their English brethren.

XI. *The History of Great Britain, from the Restoration, to the Accession of the House of Hanover.* By James Macpherson, Esq. Two Vols. 4to. 2l. 2s. Cadell.

AS this work derives its importance from the Original Papers to which the author has had access, it will be proper to give a general account of these, before we enter on the examination of the History. They are now first published, under the following title,

XII. *Original Papers, containing the Secret History of Great Britain, from the Restoration to the Accession of the House of Hannover. To which are prefixed Extracts from the Life of James II. As written by Himself.* Two Vols. 4to. 2l. 2s. Cadell.

THE Extracts from the Life of King James II. which occur in the front of these volumes, and consist of more than thirty sheets of print, were taken from a manuscript in the Scotch college at Paris, written with the king's own hand, partly by the late Mr. Thomas Carte, and partly by Mr. Macpherson, the editor. These memoirs, Mr. Macpherson observes, consist rather of memorandums made for the king's own use, than a regular detail of events. The most material passages have been selected, and the language of king James in a great measure preserved by both the transcribers. In such detached notes, written carelessly, without any coherence or premeditation, we cannot expect to be gratified with the ornaments of elegant composition; but our curiosity is more usefully entertained by circumstances of greater importance to history. We here meet with an account of transactions, either more explicit and satisfactory, or different from that which has been hitherto communicated to the public through other channels. With respect to the fidelity of these memoirs, no suspicion can be reasonably entertained. They were written before there was any necessity for misrepresentation on the part of the royal author, and without the least apparent intention of ever being published. Besides, it is well known that James II. amidst all his defects as a king and a religious zealot, was of a disposition avowedly governed by principle, even in cases where policy required the practice of dissimulation; and he affected to regard the smallest deviation from truth with a degree of abhorrence. These extracts are chronologically arranged, in one continued series, from the Restoration to the end of the year 1698.

The subsequent papers in these volumes commence with the year 1688; and are those of the family of Stuart, and the House of Brunswick Lunenburgh. The former are the collection

lection of Mr. Nairne, who, during the period from the Revolution to the end of the year 1713, was under-secretary to the ministers of James II. and to those of his son. These papers came into the possession of Mr. Carte, some time before his death, who intended to have made use of them in the future part of his History.

Exclusive of the correspondence of the House of Stuart, the editor has received original papers from several persons at home and abroad. He particularly acknowledges great obligations to Mr. Duane, who possesses, by purchase, the papers of the House of Brunswick Lunenburgh, containing their whole correspondence with Great Britain, from the passing of the Act of Settlement, till the establishment of George I. on the throne. This valuable collection, we are informed, consists of ten large volumes in quarto.

The originals of three fourths of these papers, are written in French, Italian, and High-Dutch; but for the convenience of the public, they were translated, under the eye of the editor, and, we doubt not, with due care and fidelity. From the same motive, long memorials are abridged; and where letters were tedious, extracts are only given.

Such are the sources from whence these Original Papers have been derived, and such the manner in which the editor has conducted the publication. Concerning this mass of historical evidence, we shall at present only observe, that, as it comprises the secret correspondence of the persons who were principal agents in the political negotiations and transactions of those times, and that, too, of each of the families who were rivals for the succession to the crown, it promises a fund of information, which must throw great light on a period perhaps the most interesting of the British annals. We shall conclude this general account, with inserting Mr. Macpherson's preface to his History, as it contains the plan upon which he has proceeded in compiling the work.

The Papers of the Family of Brunswick-Lunenburgh, and those of the House of Stuart, having been placed in the hands of the author of the following volumes, he was encouraged to write the History of Great Britain, during a very important period. The new light thrown upon public transactions, the discoveries made in the secret views of parties, the certainty established with regard to the real characters of particular persons, and the undeviating justice rendered to all, will, he hopes, atone for his defects as a writer, and recommend his work to the public. Unwilling to advance any matter of fact, without proof, he has printed his materials; and, for their authenticity, he refers the reader to the papers themselves.

\* In the dates of great events, in facts which fell under public discussion, in decisions of importance, in the state of debts, taxes, grants, and supplies, he has availed himself of the records and journals of the two houses of parliament. In the detail of battles he has followed the best military writers; in well-known events, the authors who wrote in the times. In describing the secret springs of action, the private negotiations of parties, the intrigues of ministers, and the motives of sovereigns, he has followed unerring guides, original papers. In relating the affairs of Great Britain, he has frequently introduced a summary of the affairs of Europe. He has consulted, with the utmost attention, the best writers of foreign nations; and endeavoured to give a comprehensive view of the state of other countries, in order to throw a more complete light on our own.

\* Where the facts are important and but little known, the authorities have been carefully quoted. Where their truth is universally admitted, the author has been less anxious about the precision of his citations. To crowd a margin with the names of different writers, is an easy, and, perhaps, a harmless imposture. In the minds of the superficial, the expedient might establish an opinion of an author's industry and knowledge; but it would have little effect on the judicious, from whose decision he has most to hope and to fear. To the latter, it may be sufficient to observe, that he has consulted, on every point, a greater number of printed works, than he would chuse to cite at the bottom of any page. He has taken no fact, in all its circumstances, from any one writer. His narrative is the general result of an intense inquiry into what has been advanced on all sides.

\* In recording events, every possible attention has been paid to the order of time. The dates have been carefully investigated; and, where they are not interwoven with the work, are placed at the bottom of the page. In matters already known and admitted, a comprehensive brevity has been studied. No circumstance, however, has been neglected, no fact overlooked, that was thought either material in itself, or conducive to throw light on events of real importance. The intrigues of the cabinet have been more minutely recorded than the operations of the field. In the description of battles, sieges, and naval engagements, the author has endeavoured to be concise. But he has marked the outlines of military operations with a precision that brings forward the whole figure distinctly to the view.

\* Where the transactions are most important, and least known, the greatest labour and time have been bestowed. The intrigues which preceded the Revolution, and were partly the cause of that event, are investigated at an early period, and traced through their whole progress. The circumstances of the Revolution itself have been examined with the utmost care, and  
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the most undeviating attention to truth. The events that immediately followed the accession of William and Mary, particularly the affairs of Ireland, have employed a great deal of time, as they have hitherto been very imperfectly known. The negotiations of king James in France, his secret intrigues with his former subjects, have been carefully connected with the great line of history; and their effects on public affairs, as well as on the conduct of particular persons, have been pointed out, as the circumstances themselves arose.

Upon the death of James, and the subsequent demise of king William, the whole system of secret intrigues for the throne suffered a material change. In the first years of queen Anne, the adherents of the Pretender abroad, fixed their hopes on the supposed affection of that princess for her brother and family. Those in England who were most attached to the hereditary descent of the crown, entertained the same views. The disturbances in Scotland, which terminated in the union of the two kingdoms, were succeeded by events, which are related with brevity, as they are in some measure already known. But the change of men and measures, which happened in the year 1710, introduced a period of history that has been hitherto very little understood. The four last years of queen Anne, therefore, cost the author much time and labour; and if he has not succeeded, his want of abilities must be blamed, and not his want of information.

The reign of Charles II. has been much investigated by other writers. The causes of many of the most important events are already sufficiently known. But the ample extracts from the life of king James II. which were placed here in the author's hands, the access he had, in person, at Paris, to the papers of that prince, together with some materials, equally unknown, procured from other sources, have enabled him to throw a new and, he hopes, a complete light on that period. He was advised to prefix only a review of that reign to his work. But he neither liked that imperfect mode of writing history, nor could he be persuaded, after he had examined the subject, that any of his predecessors had occupied the whole ground.

To decide on the execution of the work, is the province of the public. To form some judgment of his own sentiments, may be fairly left to the author. In his progress through his subject, he is not conscious of having once departed from the obvious line of evidence. He felt no predilection for any party. He has, surely, been biassed by none. In his observations on the worst men, he has made allowances for human passions. In commending the best, he was forced to remember their frailties. He considered himself throughout in the light of a judge upon mankind and their actions; and, as he had no object but truth, he trusts he has attained his end.

To speak with more warmth of the work, would be incompatible with the modesty, which writers ought to observe when they treat of themselves. To say less in its favour, the author hopes, would be deemed inconsistent with justice. Without vanity, he may affirm, that the history of the period he has chosen, has been hitherto very imperfectly known. He is far from supposing, that the following volumes are wholly free from errors. He hopes, however, that they are neither great nor many, with regard to matters of fact.

In our next Review, we shall begin the examination of these volumes, and carefully collate Mr. Macpherson's History, with the authorities that support it.

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XIII. *Travels through the Middle Settlements in North America, in the Years 1759, and 1760. With Observations upon the State of the Colonies. By the rev. Andrew Burnaby, A. M. Vicar of Greenwich.* 4to. 3s. 6d. Payne.

WHILE the affairs of America interest us so much as they do at present, all information relative to that country and its inhabitants will be received with avidity. This is, therefore, a favourable opportunity for a traveller through that part of the world to recount what he has met with remarkable; and should he be inclined to indulge himself in criticising the conduct of the people he has seen, in recommending improvements in their customs and policy, or in prying into futurity, and predicting what their condition will be in future times, he need not dread the mortification of talking to inattentive hearers; we shall crowd round him as soon as he begins, and stand till the conclusion of his discourse *arrectis auribus*.

Mr. Burnaby assures us, that it is owing to the present critical situation of affairs joined to the request of his friends, that he publishes the present work. His observations, he says, were intended only as memorandums; and this appears probable from some of the relations he has given us, which had he at first intended to write for the public, he would probably never have transcribed; but it is the failing of travellers, to think that every thing in which they had any concern, while remote from their own country, is of consequence enough to be laid before the public.

It must be confessed, that our author gives us a great deal of very agreeable information, and, if he cannot vie in description with Pennant or Brydone, he is, nevertheless, on the whole, no un-entertaining traveller.—We now proceed to accompany him; and finding nothing remarkable in his passage by sea, behold him arrived safe in Chesapeak-bay, and attend him

him to Williamsburg, the capital of Virginia, a tolerable neat town, laid out in parallel streets, intersected by others at right angles, and containing about two hundred houses.

The climate of Virginia, he tells us, is extremely fine, though subject to violent heats in the summer: Fahrenheit's thermometer being generally for three months from 85 to 95 degrees high. The other seasons, however, make ample amends for this inconvenience; for the autumns and springs are delightful, and the winters so mild and serene (though there are now and then excessive cold days) as scarcely to require a fire. The only complaint that a person can reasonably make, is, of the very sudden changes which the weather is liable to; for this being intirely regulated by the winds, is exceedingly variable. Southerly winds are productive of heat, northerly of cold, and easterly of rain; from hence it is no uncommon thing for the thermometer to fall many degrees in a very few hours; and, after a warm day, to have such severe cold as to freeze over a river a mile broad in one night's time. In summer there are frequent and violent gusts with thunder and lightning: but as the country is very thinly inhabited, and most of the gentry have electrical rods to their houses, they are not attended with many fatal accidents.

Besides tobacco and Indian corn, Virginia produces great quantities of fruits and medicinal plants, with trees and flowers of infinitely various kinds, so that, in our author's opinion, no country ever appeared with greater elegance or beauty. The remainder of our author's account of Virginia is equally in its favour. Its rivers, we are told, are stored with incredible quantities of fish; its forests with no less plenty of game of various kinds; its mountains with rich veins of ore, and its woods with birds remarkable for their singing and beauty. The fruits introduced here from Europe succeed extremely well; particularly peaches, which have a very fine flavour, and grow in such plenty as to serve, says Mr. Burnaby, to feed the hogs in the autumn of the year. Pleasing intelligence for British emigrants!—neither North nor South Britain can have charms sufficient to detain them from a country where nature has been so lavish of her gifts.—

But it may not be amiss, before we think of setting out for this delightful country, to enquire what figure we shall make there. Mr. Burnaby's character of the inhabitants gives room to suspect that we should be held in no great estimation, and we have too much spirit to submit to indignities for the sake of profit. The climate and external appearance of the country, we are told, conspire to make them indolent, lazy, and good natured. Extremely fond of society, and much given to convivial pleasures. In consequence of this, they seldom

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show any spirit of enterprize, or expose themselves willingly to fatigue. Their authority over their slaves renders them vain and imperious; and entire strangers to that elegance of sentiment which is so peculiarly characteristic of refined and polished nations.

To heighten this character Mr. Burnaby tells us also, that the Virginians are ignorant of mankind and of learning, extravagant and ostentatious, that they outrun their incomes, and having thus involved themselves in difficulties, are frequently tempted to raise money by bills of exchange, which they know will be returned protested with ten per cent. interest, the rate allowed by an act of assembly on the amount of all bills protested.

In this place we shall mention, once for all, that we think our author rather credulous. He gives us, relative to the above act of assembly, the following very curious anecdote, of which he is persuaded the reader will excuse the relation.

\* An usurer, not satisfied with 5l. per cent. legal interest, refused to advance a certain sum of money to a gentleman, unless by way of security, he would give him a bill of exchange that should be returned protested, by which he would be entitled to 10 per cent. The gentleman, who had immediate occasion for the money, *sat down and* drew a bill upon a capital merchant in London, with whom he had never had any transaction, or carried on the least correspondence. The merchant, on the receipt of the bill, observing the name of the drawer, very readily honoured it, knowing the gentleman to be a person of great property, and concluding that he meant to enter into correspondence with him. The usurer upon this became entitled to only 5l. per cent. He was exceedingly enraged, therefore, at being as he supposed thus tricked: and complained very heavily to the gentleman of his having given him a good bill instead of a bad one.

Thus far our author has spoken only of the men; the ladies in England cannot but thank him for what he says of the women.

\* The women are, upon the whole, rather handsome, though not to be compared with our fair country women in England. They have but few advantages, and consequently are seldom accomplished: this makes them reserved, and unequal to any interesting or refined conversation. They are immoderately fond of dancing, and indeed it is almost the only amusement they partake of; but even in this they discover great want of taste and elegance, and seldom appear with that gracefulness and ease, which these movements are so calculated to display. Towards the close of an evening, when the company are pretty well tired with country-dances, it is usual to dance jiggs; a  
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practice originally borrowed, I am informed, from the Negroes. These dances are without any method or regularity: a gentleman and lady stand up, and dance about the room, one of them retiring, the other pursuing, then perhaps meeting, in an irregular fantastical manner. After some time, another lady gets up, and then the first lady must sit down, she being, as they term it, cut out: the second lady acts the same part which the first did, till somebody cuts her out. The gentlemen perform in the same manner. The Virginian ladies, excepting these amusements, chiefly spend their time in sewing, and taking care of their families: they seldom read, or endeavour to improve their minds; however, they are in general good housewives; and though they have not, I think, quite so much tenderness and sensibility as the English ladies; yet they make as good wives, and as good mothers, as any in the world.

From Virginia our traveller proceeds to Maryland; the state of which colony he tells us, is nearly like that of the former, and its inhabitants, in point of character, much the same with the Virginians.

We next attend him to Philadelphia. The country all the way bears a different aspect from any thing yet met with. It is much better cultivated, and beautifully laid out into fields of clover, grain and flax.

Philadelphia, says Mr. Burnaby, if we consider that not eighty years ago the place where it now stands was a wild and uncultivated desert, inhabited by nothing but ravenous beasts and a savage people, must certainly be the object of every one's wonder and admiration. It is situated upon a tongue of land, a few miles above the confluence of the Delaware and Schuikill; and contains about 3000 houses, and 18 or 20,000 inhabitants. It is built north and south upon the banks of the Delaware; and is nearly two miles in length, and three quarters of one in breadth. The streets are laid out with great regularity in parallel lines, intersected by others at right angles, and are handsomely built: on each side there is a pavement of broad stones for foot passengers; and in most of them a causeway in the middle for carriages. Upon dark nights it is well lighted, and watched by a patrol: there are many fair houses, and public edifices in it. The stadt-house is a large handsome, though heavy building; in this are held the councils, the assemblies, and supreme courts; there are apartments in it also for the accommodation of Indian chiefs or sachems; likewise two libraries; one belonging to the province, the other to a society, which was incorporated about ten years ago, and consists of sixty members. Each member on admission, subscribed forty shillings; and afterwards annually ten. They can alienate their shares, by will or deed, to any person approved of by the society. They have a small collection of medals and medallions, and a few other curiosities, such as the skin of a rattle-snake killed at Surinam,

twelve

twelve feet long; and several Northern Indian habits made of furs and skins. At a small distance from the stadthouse, there is another fine library, consisting of a very valuable and chosen collection of books, left by a Mr. Logan; they are chiefly in the learned languages. Near this there is also a noble hospital for lunatics, and other sick persons. Besides these buildings, there are spacious barracks for 17 or 1800 men; a good assembly-room belonging to the society of free-masons; and eight or ten places of religious worship; viz. two churches, three quakers meeting houses, two presbyterian ditto, one Lutheran church, one Dutch Calvinist ditto, one Swedish ditto, one Romish chapel, one anabaptist meeting-house, one Moravian ditto: there is also an academy or college, originally built for a tabernacle for Mr. Whitefield. At the south end of the town, upon the river, there is a battery mounting thirty guns, but it is in a state of decay. It was designed as a check upon privateers. These, with a few alms-houses, and a school-house belonging to the quakers, are the chief public buildings in Philadelphia. The city is in a very flourishing state, and inhabited by merchants, artists, tradesmen, and persons of all occupations. There is a public market held twice a week, upon Wednesday and Saturday, almost equal to that of Leadenhall, and a tolerable one every day besides. The streets are crowded with people, and the river with vessels. Houses are so dear, that they will let for 100l. currency per annum: and lots, not above thirty feet in breadth, and a hundred in length, in advantageous situations, will sell for 1000 l. sterling. There are several docks upon the river, about twenty-five vessels are built there annually. I counted upon the stocks at one time no less than seventeen, most of them three-masted vessels.

The soil of Pennsylvania, of which province Philadelphia is the capital, is, we are told, extremely strong and fertile, and produces spontaneously an infinite variety of trees, flowers, fruits, and plants of different sorts. The mountains are enriched with ore, and the rivers with fish; some of these are so large as not to be beheld without admiration. The trade of this province is, we find, very extensive, and its manufactures very considerable. There is no established religion. Protestants, Papists, Jews, and all other sects whatsoever, are universally tolerated. A proof of the liberal sentiments of Mr. Penn, who, by the charter of privileges granted to the settlers in Pennsylvania, allowed to all who believed in God, the free and unmolested exercise of their callings or professions, and rendered any one who believed in Jesus Christ capable of enjoying the first post under the government.

Of the inhabitants of this province, our author gives the following account,

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The Pennsylvanians, as to character, are a frugal and industrious people: not remarkably courteous and hospitable to strangers, unless particularly recommended to them; but rather, like the denizens of most commercial cities, the reverse. They are great republicans, and have fallen into the same errors in their ideas of independency, as most of the other colonies have. They are by far the most enterprising people upon the continent. As they consist of several nations, and talk several languages, they are aliens in some respect to Great Britain: nor can it be expected that they should have the same filial attachment to her which her own immediate offspring have. However, they are quiet, and concern themselves but little, except about getting money. The women are exceedingly handsome and polite; they are naturally sprightly and fond of pleasure; and, upon the whole, are much more agreeable and accomplished than the men. Since their intercourse with the English officers, they are greatly improved; and, without flattery, many of them would not make bad figures even in the first assemblies in Europe. Their amusements are chiefly dancing, in the winter; and, in the summer, forming parties of pleasure upon the Schuylkill, and in the country. There is a society of sixteen ladies, and as many gentlemen, called the fishing-company, which meet once a fortnight upon the Schuylkill. They have a very pleasant room erected in a romantic situation upon the banks of that river, where they generally dine and drink tea. There are several pretty walks about it, and some wild and rugged rocks, which together with the water and fine groves that adorn the banks form a most beautiful and picturesque scene. There are boats and fishing-tackle of all sorts, and the company divert themselves with walking, fishing, going upon the water, dancing, singing, conversing, or just as they please. The ladies wear an uniform, and appear with great ease and advantage from the neatness and simplicity of it. The first and most distinguished people of the colony are of this society; and it is very advantageous to a stranger to be introduced to it, as he hereby gets acquainted with the best and most respectable company in Philadelphia. In the winter, when there is snow upon the ground, it is usual to make what they call sleighing parties, or to go upon it in sledges; but as this is a practice well known in Europe, it is needless to describe it.

In New-Jersey, New-York, and Rhode-Island, we find little worthy of notice, besides what is common to the preceding provinces, except the character of the inhabitants of the latter, of which our author gives so unamiable (though we fear just) an account, that to transcribe it would be as disgusting to the reader as it is disagreeable to us.

We come now to the province of Massachusetts bay, the political affairs of which have been of late so general a topic, that we shall transcribe what our author says of the manners of its inhabitants.

\* The character of the inhabitants of this province is much improved, in comparison of what it was: but puritanism and a spirit of persecution is not yet totally extinguished. The gentry of both sexes are hospitable, and good-natured; there is an air of civility in their behaviour, but it is constrained by formality and preciseness. Even the women, though easiness of carriage is peculiarly characteristic of their nature, appear here with more stiffness and reserve than in the other colonies. They are formed with symmetry, are handsome, and have fair and delicate complexions; but are said universally, and even proverbially, to have very indifferent teeth.

\* The lower class of people are more in the extreme of this character; and, which is constantly mentioned as singularly peculiar to them, are impertinently curious and inquisitive. I was told of a gentleman of Philadelphia, who, in travelling through the provinces of New England, having met with many impertinencies, from this extraordinary turn of character, at length fell upon an expedient almost as extraordinary, to get rid of them. He had observed, when he went into an ordinary, that every individual of the family had a question or two to propose to him, relative to his history; and that, till each was satisfied, and they had conferred and compared together their information, there was no possibility of procuring any refreshment. He, therefore, the moment he went into any of these places, inquired for the master, the mistress, the sons, the daughters, the men-servants and the maid-servants; and having assembled them all together, he began in this manner. "Worthy people, I am B. F. of Philadelpha, by trade a——, and a bachelor; I have some relations at Boston, to whom I am going to make a visit: my stay will be short, and I shall then return and follow my business, as a prudent man ought to do. This is all I know of myself, and all I can possibly inform you of; I beg therefore that you will have pity upon me and my horse, and give us both some refreshment."

\* Singular situations and manners will be productive of singular customs; but frequently such as upon slight examination may appear to be the effects of mere grossness of character, will, upon deeper research, be found to proceed from simplicity and innocence. A very extraordinary method of courtship, which is sometimes practised amongst the lower people of this province, and is called *Tarrying*, has given occasion to this reflection. When a man is enamoured of a young woman, and wishes to marry her, he proposes the affair to her parents, (without whose consent no marriage in this colony can take place); if they have no objection, they allow him to tarry with her one night, in order to make his court to her. At their usual time the old couple retire to bed, leaving the young ones to settle matters as they can; who, after having sat up as long as they think proper, get into bed together also, but without pulling off their under garments, in order to prevent scandal. If the parties agree, it

is all very well; the banns are published, and they are married without delay. If not, they part, and possibly never see each other again; unless, which is an accident that seldom happens, the forsaken fair-one prove pregnant, and then the man is obliged to marry her, under pain of excommunication.

Mr. Burnaby concludes with General Reflections, in which he declares himself of opinion, that America is not likely ever to become the seat of empire; his reasons for which are too prolix for us to copy.

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XIV. *Lectures on the Art of Reading*. Part I. *Containing the Art of reading Prose*. By Thomas Sheridan, A. M. 8vo. 5s. in boards. Doddsley.

THE late earl of Chesterfield thought a graceful enunciation of so much importance in the education of his son, that he was continually inculcating this and the like advice:

• Read what Cicero and Quintilian say of enunciation, and see what a stress they lay upon the gratefulness of it. I tell you truly and sincerely, that I shall judge of your parts by your speaking gracefully or ungracefully. If you have parts, you will never be at rest, till you have brought yourself to a habit of speaking most gracefully; for I aver, that it is in your power. You will desire Mr. Harte, that you may read aloud to him, every day; and that he will interrupt and correct you, every time you read too fast, do not observe the proper stops, or lay a wrong emphasis. You will take care to open your teeth, when you speak, to articulate every word distinctly; and to beg of Mr. Harte, Mr. Eliot, or whomever you speak to, to remind and stop you, if ever you fall into the rapid and unintelligible mutter. You will even read aloud to yourself, and tune your utterance to your own ear; and read at first much slower than you need to do, in order to correct yourself of that shameful trick of speaking faster than you ought. In short, you will make it your business, your study, and your pleasure, to speak well, if you think right.' Let. 122.

We entirely agree with his lordship, when he makes elocution one of the most distinguishing criteria of a man's taste and ingenuity. Let any one but speak five sentences, and we will venture to affirm, that a judicious observer will be able to form a competent idea of his genius and education. Propriety of language, and a graceful manner of speaking are the certain characteristics of good sense and good breeding; but a drawling tone of voice, a false pronunciation of words, improper emphases, vulgar expressions, and a violation of the common rules of grammar, are the sure indications of a mean capacity and a low education. As every person is thus liable

to expose his ignorance in conversation, and the daily occurrences of life, it is amazing, that a proper knowledge of grammar, and a graceful enunciation, are not more attended to in the instruction of youth, and made the first and most essential article in the plan of a liberal education. Besides, when we reflect on the general benefit which would accrue from bringing the art of speaking to perfection; that it would be useful to many professions; necessary to the most numerous and respectable order established among us; and ornamental to all individuals, whether male or female, we shall be astonished to find, that the study of it is in a manner entirely neglected. The misfortune is, they who teach the first rudiments of reading, do not consider it as the means of acquiring a proper enunciation; but think their task completed, when their pupils are able to read with tolerable facility. This employment requiring no great talents, generally falls to the lot of old women, or men of mean capacities, who can teach them no other mode of utterance, than what they possess themselves; and consequently are not likely to communicate any thing of propriety or grace to their scholars.

‘ If, as Mr. Sheridan observes, they bring with them any bad habits, such as stuttering, stammering, mumbling, an indistinct articulation, a constrained unnatural tone of voice; or, if they are unable to pronounce certain letters, these poor creatures, utterly unskilled in the causes of these defects, shelter their ignorance under the general charge of being natural impediments, and send them to the Latin school with all their imperfections on their heads. The master of that school, as little skilled in these matters as the other, neither knows how, nor thinks it part of his province to attempt a cure; and thus the disorder generally passes irremediably through life.’

Mr. Sheridan has taken infinite pains to remedy this defect, and to improve the state of public elocution. The work before us seems very properly calculated to answer this useful purpose. In the first lecture, the ingenious author endeavours to ascertain the number, and explain the nature of the first simple elements of our language. There are, he says, in our tongue, twenty-eight *simple sounds*, viz. nineteen consonants and nine vowels. The vowels are contained in the following words: hall, hat, hate, here, note, prove, bet, fit, cub. The consonants are eb, ed, ef, eg, ek, el, em, en, ep, er, es, et, ev, ez, elh, eth, esh, ezh, ing.—The author assigns the following reasons for placing a vowel before each of these consonants, and not sometimes before and sometimes after, according to the usual method.

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'When a consonant has a vowel after it, there is no time to make any observation upon the manner of its formation, the organs being always left in the position necessary to produce the sound of the vowel, which is the last: thus, in pronouncing *be, de, ge, ve*, the organs are always found in the same position, that which belongs to the sound *ee*; but in pronouncing them thus, *eb, ed, eg, ev*, we may keep them, as long as we please, in the position necessary to the formation of the proper sound, till we can with accuracy determine what it is.'

In our author's scheme of the alphabet, *c* and *q* are superfluous: the former having the power of *ek*, or *es*, the latter that of *ek* before *u*. *ŷ* and *π* are compound, *j* standing for *edzh*, and *x* for *ks*, or *gz*; *b* is no letter, but merely an aspiration.

In this Lecture, the author gives us a minute description of the manner, in which each consonant is formed by the organs of speech. '*Ex* and *efs*, he says, are formed by turning up the tip of the tongue towards the upper gums, but so as not to touch them; and thus the breath and voice being cut by the sharp point of the tongue, and passing through the narrow chink left between that and the gums, are modified into that hissing sound to be perceived in the one, and buzzing noise in the other. The only difference between them is, that *ex* is formed by the voice and breath together; *efs* by the breath only. *Exb* and *efb*, are formed by protruding the tip of the tongue towards the teeth, but so as not to touch them; and thus the voice and breath passing over it through a wider chink, and not being cut by it, on account of its flat position, have not so sharp a sound as *efs* and *ex*.'

Having thus directed his pupils in the formation of the consonants, he assures us, 'that children would be taught much sooner to pronounce their alphabet in this way; as they, who are slow in catching sounds by the ear, would be made to utter them, as soon as they could be shewn the proper position of the organs to form them.'—'This, he adds, is what I can affirm upon repeated experiments, both upon children and persons advanced in life; and I never found an instance of any that could not, in a short time, be made to pronounce certain letters, which they had never before sounded in their lives.'

Some of our readers will probably think, that this exercise of the organs is impracticable; and others will imagine, that the author may possibly mistake the effects of imitation, produced by hearing the proper sound of the letters, for the efficacy of his manœuvres. We can only say, that where the common method is unsuccessful, it will be proper to pursue the

scheme prescribed by Mr. Sheridan, and exercise the lisping, stammering, stuttering, muttering booby in the use of his tongue, as a soldier is exercised in the use of his gun.

In the second Lecture the author treats of words, as he did in the first, of letters and syllables.

Here he very justly confirms the sentiments of Wallis\*, by a great number of examples, that the English language is more remarkable than any other for the expressive sound of its words: such as, squeek, squeel, squall, scream, shriek, shrill, shrivel, hiss, jar, hurl, whirl, yell, harsh, burst, patter, spatter, crackle, &c.

Nothing is more common than to hear natives of this country acknowledging the justness of the charge, which foreigners make against the English tongue, that of abounding too much in consonants. What our author alledges in opposition to this remark is as follows.

‘ Upon a fair examination it would appear that we have no more than what contribute to strength and expression. If the vowels be considered as the blood, the consonants are the nerves and sinews of a language; and the strength of syllables formed of single consonants, like single threads, must be infinitely inferior to such as have several as it were twisted together. On such an inquiry it would be found that probably in no language in the world, have the vowels, diphthongs, semi-vowels, and mutes, been so happily blended, and in such due proportion, to constitute the three great powers of speech, melody, harmony, and expression. And upon a fair comparison it would appear, that the French have emasculated their tongue, by rejecting such numbers of their consonants; and made it resemble one of their painted courtezans, adorned with fripperies and fallals. That the German, by abounding too much in harsh consonants and gutturals, has great size and strength, like the statue of Hercules Farnese, but no grace. That the Roman, like the bust of Antinous, is beautiful indeed, but not manly. That the Italian has beauty, grace, and symmetry, like the Venus of Medicis, but is feminine. And that the English alone resembles the ancient Greek, in uniting the three powers of strength, beauty, and grace, like the Apollo of Belvedere.’

The reader may see a vindication of our language from another objection mentioned by Mr. Addison, arising from the hissing of the letter *s*, in our Review for May 1771, Vol. xxxi. p. 376.

The following remark on the usual mode of accenting English words is worthy of notice.

‘ The accent may be either upon a vowel, or a consonant. Upon a vowel, as in the words glóry, fáther, hóly. Upon a

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\* Chap. xiv. § 2.

consonant, as in the words, *hă'tit*, *bor'row*, *ba'ttle*. When the accent is on the vowel the syllable is long, because the accent is made by dwelling on the vowel a longer time than usual. When it is on the consonant, the syllable is short; because the accent is made by passing rapidly over the vowel and giving a smart stroke of the voice to the following consonant. Thus the words, *ad'd*, *led'*, *bid'*, *rod'*, *cub'*, are all short, the voice passing quickly over the vowel to the consonant; but for the contrary reason, the words, *ăll*, *lăid*, *bide*, *rôad*, *cûbe*, are long; the accent being on the vowels, on which the voice dwells some time, before it takes in the sound of the consonant. Obvious as this point is, it has wholly escaped the observation of all our grammarians, prosodians, and compilers of dictionaries; who, instead of examining the peculiar genius of our tongue, implicitly and pedantically followed the Greek method, of always placing the accentual mark over the vowel. Now the reason of this practice among the Greeks was, that as their accents consisted in change of notes, they could not be distinctly expressed but by the vowels; in uttering which, the passage is entirely clear for the voice to issue, and not interrupted or stopped, as in the case of pronouncing the consonants. But our accent being of another nature, can just as well be placed on a consonant as a vowel. By this method of marking the accented syllable, our compilers of dictionaries, vocabularies, and spelling-books, must mislead provincials and foreigners, in the pronunciation of perhaps one half of the words in our language. For instance, if they should look for the word, *endeavour*; finding the accent over the vowel *e*, they will of course sound it *endéa-vour*. In the same manner *dedicate* will be called *dé-di-cate*, *precipitate* *préci-pitate*, *phenomenon* *phénó-menon*, and so on through all words of the same kind. And in fact, we find the Scots do pronounce all such words in that manner; nor do they ever lay the accent upon the consonant in any word in the whole language: in which, the diversity of their pronunciation from that of the people of England, chiefly consists.

In treating of the pauses or stops, the author advises, that children be taught to read without points, according to the practice of the ancients, who never used any. This, he thinks will necessarily keep their attention to the meaning of what they read, perpetually awake; which in the common way is not the case.

As his work is of the greatest importance, we shall consider the remaining part of it more particularly in our next Review.

XV. *An Illustration of the Sexual System of the Genera Plantarum of Linnæus, No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. By John Miller, 1l. 1s. each Number.*

THE laborious work which is here offered to the public, may be considered as one of the most valuable that have been produced in botany, so far as respects the description either of the plants indigenous to Great Britain, or of those exotics which are successfully cultivated in it. The ingenious artist has delineated the various genera with so much precision, that the botanical student may henceforth acquire the science within the walls of his closet, without visiting the gardens, or traversing the devious fields in search of vegetable productions. Uninterrupted by the vicissitude of the seasons, he may now improve himself in the winter, as well as in summer; when every beauty of the year has faded, as well as when nature reigns in her gayest luxuriance and perfection.

In this great work, which is publishing by subscription, Mr. Miller delineates the several classes and orders of the Linnæan system from a plant in each order, drawn and coloured from nature. The parts of fructification are distinctly expressed in figures, coloured and uncoloured, with letters of reference to the botanic terms, printed in Latin and English. Herein are contained the various terms of botany, digested and arranged systematically, so as to include the generical characteristic distinctions, used by Linnæus in his *Genera Plantarum*, printed in Italics. To these the author adds all the specific terms and expressions that can be properly applied, in order to render the language of botany easy and familiar. The work will contain 116 plants coloured, and the same uncoloured, with about 140 sheets of letter-press, at one guinea each number to subscribers.

Ten numbers of this great undertaking are now published, which exhibit twenty-four different classes of plants, and a variety of species.

From this splendid and accurate specimen of the work, we are sufficiently authorized to affirm, that it is an undertaking, which, when completed, will do honour to the abilities of this ingenious artist.

It would be doing injustice to the work, as well as to Mr. Miller, not to give a place to the testimony of the celebrated Linnæus in its favour, expressed in two letters to the ingenious artist, on seeing the Numbers which have been published.

\* Viro

\* Viro Spectatissimo Amicissimo Domino J. Miller, S. P. D.  
Car. V. Linné.

\* Quæ tua amicitia ad me misit die 4. Octobris ultimi, accepi 1 Februarii hujus anni, pro quibus gratias ago habeoque maximas. Tabulas tuas stupendæ pulchritudinis opus, miratus sum; nec vidi unquam pulchriores. Anatomiam partium fructificationis nullus mortalium tam vivide tamque accurate exposuit. Opere tuo magnificentissimo documentum amicitiaæ tuæ in me summum reliquisti, pro quo te, dum vixero, sanctissime colam. Vale, vir amicissime, et me tuum esse sine.

Upsaliæ 1773. die 8 Februarii.

In another letter, he says,

\* Accepi aurea tua dona: Tabulas, puto alterius fascicula, quibus similis numquam orbis vidit, sive spectas florum anatomem sive totius plantæ iconem et pulchritudinem.

## FOREIGN ARTICLES.

XVI. *A General Theory of the Polite Arts, delivered in Single Articles, and digested according to the Alphabetical Order of their technical Terms. (Continued, from p. 67.)*

**A** Necessary caution which our author gives to poets, is, not to crowd too many pictures in a poem; since, however beautiful each of them may be by itself, yet their accumulation would weaken the effect of the whole. He observes, that in didactic poems, single pictures are excellently adapted to strengthen and animate the whole; that Homer has proved himself a man of superior discernment by the judicious disposition of his pictures: that these reflections on poetical pictures are alike applicable to the more animated and pathetic parts of an oration: and concludes this article with a wish for a judicious, critical, and accurate investigation of the theory of this poetical and oratorical perspective.

In his article on the *ancient Greek and Roman writers*, he confines himself to some general reflexions on their taste; he observes, that, though the principles of taste, being founded in the invariable constitution of the human soul, are in all ages the same, yet there is, in the accidental form of the beautiful, a very considerable difference, which we must never overlook in judging of the ancients; since an oration or a poem may widely differ from the modern standards of perfection, and yet be a masterly performance.

This reflection he illustrates with quoting several passages, which, though, when considered from our modern points of view, they may appear exceptionable, yet when compared with the manners, purposes, and customs of the ages of their respective writers, will be found either blameless, beautiful, or excellent.

Upon the whole, he readily allows, that the works of the ancients are not entirely unexceptionable; but observes that, in general, their taste was more manly and more natural than that of most modern writers and artists; that their works, by being more essentially useful, are greatly superior to ours; that they have more forcibly endeavoured at the formation of manly sentiments; that they were less liable to encumber solidity with accidental decorations; and that, as all their learning was less speculative, more practical, and better adapted for real use than that of modern times, so their works appear much fitter to form great politicians, good citizens, and valiant soldiers, than modern performances. \* Their lives, like their arts, were all practice; we, on the contrary, are, even in our considerations on manners and on duties, mere theorists; where they acted, we are content to think: they were all heart and soul; the moderns are all wit and sprightliness—Their labours were much more calculated for the improvement of practical sense, than for mere entertainment. Sentiments they carried no farther than they are useful; that excessive refinement of sensibility, by which some of the moderns have attempted to raise a reputation, was to them unknown.

\* During the golden periods of Grecian liberty, the polite arts were directly employed for religious and political purposes. Every performance was designed for a certain determinate end; that directed the artists in their sentiments, and kindled that fire and enthusiasm, without which no work can ever arrive at transcendental perfection. This end they pursued by the directest road; and having their laws, their manners, and the nature of the human heart always before their eyes, they were not easily led astray. From their earliest education, youths were habituated to consider themselves as members of the community.

\* Thus their ideas became all practical, and their actions were directed to important ends. We, therefore, need not wonder at that manly vigour, that maturity of judgment, and those determinate views that are so very conspicuous in the works of the ancients, and so often wanting in modern performances.

\* It is, therefore, chiefly from want of great ends, that the greatest modern geniuses so often produce indifferent works. For the ancients excel us not so much by superiority of talents, as by the grandeur of their views. This has been already observed by Quintilian, of his own age. "*Nec enim nos tarditatis natura damnavit, sed dicendi mutavimus genus, & ultra nobis quam oportebat, indulgimus. Ita non tam ingenio illi nos superarunt quam proposito*."

\* Of the sublime way of thinking, and the manly spirit of the ancients, we can hardly form too great an idea. They deserve

our admiration; and for their unlimited freedom of thought, our envy.

On the other hand, it would be a very inconsiderate and servile veneration for them, to suppose that even the mere forms of their works ought to be our only patterns. This, surely, is throwing away the kernel, and preserving the shell.—These forms are fitted to their manners and their times; their epic, dramatic, and lyric poems show us, by their spirit and purpose, not by their forms, men worthy to be our masters. If but the subject be great and not obstructed by its form, that form is accidental, and entirely left to our own choice.

The extracts which we have hitherto given from this work, will, as we suppose, prove sufficient vouchers for its merits. Our further account of it we must reserve for some future opportunity.

**XVII.** *Mémoires Critiques et Historiques sur plusieurs points d'Antiquités Militaires, enrichis de beaucoup de Figures, par Charles Guischard, nommé Quintus Icilius, Colonel d'Infanterie au Service du Roi de Prusse, et Membre de l'Académie Royale des Sciences et Belles Lettres de Berlin.* 4 vols. 8vo, Berlin and Paris.

**T**HE first and second volume of these excellent Memoirs contain an accurate and critical account of Cæsar's famous expedition against Afranius and Petreius, Pompey's lieutenants, in Spain.

This campaign has always been admired as Cæsar's military master-piece, and often commented upon by men of great industry and learning, whose collections and remarks have at least afforded materials to more competent judges, and enabled military writers, the more easily to explain and illustrate the various parts of the art of war among the ancients.

Among this latter class of commentators of Cæsar's text, Mr. Guischard has peculiarly distinguished himself by a variety of judicious remarks, and learned dissertations, on the marches of the Romans; on the internal dispositions and divisions of the legions; on their officers, and the order of their promotions; on their maxims concerning the fortification and police of their camps; their magazines, equipages, military dress; and their tactics; and especially confuted the sentiments of those, who are for reforming the tactics of modern armies, and regulating them by those of the ancients.

The third volume opens with an instructive historical account of the legions employed by Cæsar in his wars. Then follows a discourse on the true report between the dates quoted in Cæsar's Commentaries, and in the contemporary writers, according to the old style, and the dates given by the almanack, as afterwards reformed by the same Cæsar. The volume concludes with a translation of the Cestus of Julius Africanus, from the Greek. This Julius Africanus, as we learn from the translator's

preface, was a contemporary of the emperor Alexander Severus, and a native of Syria. He had gained some reputation by a chronological history of the principal events, from the creation of the world to his own time, which is now lost, but has been copied by other chronologists. His *Cestus* was a very miscellaneous work, in nine books, partly composed, and partly compiled, on geography, history, geometry, physics, magic, the art of war, and husbandry: which, from such a variety of subjects, treated, in the author's opinion, in an elegant style, he thought likely to insure the approbation of his readers, and to deserve the title of *Cestus* \*.

Of this compilation, however, a few fragments only have descended to us, which, though not equally interesting throughout, yet contain some instructive details on the art of war, as it was practised in the author's time.

The fourth volume consists entirely of Mr. Guischard's defence of his '*Mémoires Militaires sur les Grecs et les Romains*,' against the '*Récherches d'Antiquités Militaires*, par M. le Chevalier de Lo-Looz.' Here Mr. Guischard again enters into an examen of the construction of the brick wall, raised by Trebonius before Marseilles, under the eyes of the besieged inhabitants: and into a detail of the famous blockade of Alesia, which is here illustrated with a new plan. To these investigations he has subjoined some plans of the battles given by Cæsar in Africa, and a variety of other particulars interesting for military officers.

The maps and plans are neatly engraved, and the work correctly printed, under the inspection of the author.

XVIII. *Il Conclave de MDCCLXXIV. Drame par Musica. Da recitarsi nel Teatro delle Dame nel Carnevall de MDCCLXXV. Dedicato alle Medesime Dame, In Roma. Per Il Cracas, all' Insegna del Silenzio. Con Licenza ed Approvazione. 12mo.*

**T**IMES of conclaves, like any other occasion in which great interests are at stake, are peculiarly remarkable for a violent collision and fermentation of parties, pursuits, intrigues, wishes, hopes, and fears, crossing and defeating each other by turns, and commonly attended with excessive ebullitions of flattery and slander.

Some striking and instructive instances of these moral phenomena we have met with in the present performance, which has, during the late conclave, made its appearance at Rome, and found its way into other countries.

It consists of three acts, of which act I. scene i. is opened by Negroni, one of the candidates for the pontifical chair, fretting at the long absence of his supporter Serfale, but soothed by his friend Orfini; during whose remonstrances Serfale actually ar-

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\* Alluding to the enchanting girdle borrowed of Venus by Juno, according to Homer.

rives, (ii.) and is received with transports by Negroni, who instantly comes to the main point, but is interrupted by Orfini, and retires in a pet. Serfale, however, celebrates his favourite's meekness and humility, and, with ardent wishes for his exaltation, retires to his own cell.

His wishes are approved by Orfini, (iii.) and overheard by Zelada, who immediately offers his vote for Negroni, with such forcible demonstrations of cordiality, as to persuade Orfini of his sincerity; who yet no sooner leaves the scene, than Zelada (iv.) declares his total indifference to any other interests, except his own.

He is (v.) succeeded by three of his brother-cardinals, who, by way of keeping off the spleen, agree on dancing a minuet, and invite Bernis to share in their diversion. He hastens to get rid of them, and to declare his schemes, and confident expectation of their success, to Negroni; (vi.) who, in an extacy of joy, professes his gratitude to his patron, and his attachment to the golden lilies, or the interests of France.

His raptures on his expected elevation, are followed by Delci's complaints of a personal insult offered to him, for which he is, by way of friendly compassion and comfort, roasted, footed, and dismissed by Casali and Corfini; whose attention is (ix.) called off by the entrance of one of their colleagues, who (x.) appears stage struck, and on the wings of fancy strays from the conclave to Assyria, Japan, and Elysium.

From these reveries the reader returns to the transactions of the conclave: where the respectable Alex. Albani expresses his indignation at Bernis' schemes and means, and resolves on raising Serbelloni to the throne; whose (xii.) serious and sensible reflexions on that important step, are again overheard by Zelada, who now offers his incense and vote to him; declares his ardent desire for the office of secretary of state, and mistakes an ambiguous or disdainful answer, for a positive promise, on which he (xiii.) congratulates himself; yet suddenly meeting with Bernis and Negroni, he again protests his attachment to them, but (xiv.) protests it in vain.

Act II. scene i. In this state of anxiety and doubt, which of both parties will ultimately prevail, Zelada resolves on continuing a trimmer between both. The struggle, however, appears soon (ii.) decided against Negroni, who pathetically describes his miscarriage and despair to Serfale. His account is (iii.) confirmed by Bernis himself, who now resolves on violent measures, to which Orfini, and at length even Serfale (iv.) agree, and in consequence are (v.) dared by both the Albanis.

While the storms of war are thus gathering over the conclave, five cardinals are celebrating their respective peaceable enjoyments, from which they are suddenly frightened away by the dreadful tumults of an approaching battle, fought with ink-horns, sand-boxes, &c. (vii.) between Albani's and Bernis's parties, in which the latter is routed, and resolves on retiring—to his

his bed. But being by Serfale roused to hope, and more vigorous exertions, they both are again unexpectedly met with by Zelada, condoling them on their defeat, and hastening away to congratulate the Albanis on their victory. Their resolution is then quickened (viii.) by Casali's account of Serbelloni's election, whom Serfale instantly prepares to exclude from the throne, to the great surprize of Casali, whose report of this resolution (ix.) fills Albani and his friends, in their turn, with amazement and grief. In this situation (x.) they are visited by Serbelloni, who, upon seeing their anxiety, and their unwillingness to acquaint him with its cause, hastens, for an *éclaircissement*, to the great session of the cardinals, actually assembled for his coronation.

They receive him (xi.) with the affectionate respect due to his virtues, and are going to place the triple crown on his head, which is, by Serfale's arrival and declaration (xii.) suddenly snatched away, and as resolutely and generously resigned by Serbelloni.

Serfale then (xiii.) acquaints Bernis with the success of his expedition, and at first designs once more to propose Negrone, but soon agrees with Bernis, that the scheme is now become utterly hopeless, and impracticable. Both, therefore, resolve on proposing Fantuzzi, as a personage alike endeared by his merits, and acceptable to all parties; and are again listened to by Zelada.

Act III. scene i. opens with a chorus of valets de chambre and porters, turned politicians and moralists. Delci and Corfini then enter into a conversation on the dissensions among the cardinals, and their causes; their melancholy reflexions are somewhat exhilarated (ii.) by one of their colleagues singing his love. Albani and Bernis (iii.) then appear together, and agree on electing Fantuzzi, with whom (iv.) Zelada instantly takes great but fruitless pains to ingratiate himself: yet still, in his last soliloquy (v.) hopes, by dint of perseverance, to succeed, and to carry his point.

Alex. Albani now meets Fantuzzi (vi.) in a gallery of the Vatican, adorned with the portraits of the preceding popes; but while he solemnly reviews their respective virtues and vices, for the instruction of their successor, he is interrupted by Serfale (vii.) entering and lamenting the deplorable fate of dying Veterani, whom Zelada, in the eagerness of his pursuit after Fantuzzi, has pushed headlong down stairs; for which (viii.) he is instantly arrested, and carried in chains before Albani, and upon answering his interrogatories with the spirit of a Cataline, is sent to prison.

Veterani is now visited by Albani and Fantuzzi (ix.) who recommend him to the care of Orfini, and of surgeons, by whom (x.) he is transported to his bed. Fantuzzi (xi.) receives the homage of the cardinals, and the crown; and in ascending the throne, begs it as a favour to hear no more of Zelada; but is (xii.) instantly informed, that the object of his aversion, being

being overcome by despair at his disappointment, has died a shocking kind of death.—

—From which that Heaven may preserve even him by whom so many distinguished names have been so wantonly and inhumanly abused, is the sincere wish of Protestant critics, who cannot consider malignity carried to such lengths, otherwise than with a mixture of indignation and pity for genius and talents so miserably perverted.—The height of human malice, however witty or poignant, is the height of human folly! as magnanimity is the mark of transcendent wisdom.

Of all the characters traduced in this drama, cardinal Zelada's has been most insulted. Should the real author ever be discovered and convicted, the noblest satisfaction his eminence can take, will be, freely to forgive, and heartily to intercede for him. By thus returning good for evil, the shafts of malice will be broken, and what was intended for a disgrace, be turned into an honour, genuine, general, and lasting, with men of sensibility and candour in every age and country.

Bating the detestable abuse of real and well known names, we find the performance abounding with a *vivida vis ingeni*; with practical instruction; variety of incidents and characters, richness of imagery and humour, joined to elegance of diction, and spirit and harmony of versification: for a specimen of which we will here present our readers with part of Scene vi. Act. III.

*Magnifica Galleria del Vaticano, in cui veggonsi rappresentate in grandissimi Quadri le teste de' Pontefici. Alessandro Albani, e Fantuzzi.*

\* *Fan.* Se m'ingannassi, Albani  
Sarebbe crudeltà.

\* *Alef.* Per bio sacrato,  
Ingannarti? e perchè? Tu lo vedrai;  
Pria che tramonti il sol, papa sarai.

\* *Fan.* Ma come in un istante  
Tutto cangio d'aspetto? E' Serbelloni?

\* *Alef.* Non cura il trono.

\* *Fan.* E che dirà Negroni?  
Sai pur———

\* *Alef.* Negroni anch'esso  
Si dà pace, e vedendo  
Che su di lui non può cader la scelta,  
Della tu va contento, e seco insieme  
Ciascun esulta, e di letizia freme.

\* *Fan.* Ciel! che gran passo è questo.

\* *Alef.* Il passo è grande;  
Ma alfin tutto si vince  
A forza di virtù.

\* *Fan.* Ma in questi, oh Dio!  
Calamitosi di, sai quante cure  
Stanno intorno ad un Papa.

\* *Alef.*

\* *Alef.* E' bene, amico,  
 Che tale, ancor posso chiamarti; ascolta  
 In tutte l'opre tue, di tua giustizia  
 Della coscienza tua, di tua ragione  
 Solamente la voce, e al ciel del resto  
 Lascia ogni cura: il tuo dovere è questo.  
 Divina forza occulta  
 Darà conforto all' alma tua smarrita.  
 Gl' illustri esempi imita  
 De' tuoi predecessori. Osserva Orfini (Accennando un de  
 Come della sua chiesa quadri.  
 I diritti sostien, de' suoi nemici  
 Intento a render l'alterigia doma,  
 A fissar l'arti e l'opulenza in Roma.  
 \* *Fan.* E ver; di sue grand opre  
 Viva è la fama ancora  
 \* *Alef.* Mira Corfini (Accennando come sopra.  
 Che al decoro, al vantaggio  
 De suoi sudditi veglia; ecco l'eccelse  
 Fabriche ch' inalzò; d'Ancona il porto  
 Sorger vedi su i Veneti confini.  
 Ecco quà Lambertini  
 Che le scienze protegge  
 E la vera virtù ne' cori ispira. (Parimenti accenna.  
 Ganganelli rimira  
 Che dà la pace al mondo, e riconduce  
 Obbedienti al suo soglio in un momento  
 Portogallo, Avignone, e Benevento.  
 \* *Fan.* Oh magnanimi, oh degni  
 Dei celesti congressi!  
 \* *Alef.* Mà oimè! veggo gl'istessi  
 Sotto aspetto diverso———  
 Ah! l'artefice errò. Mai non dovea  
 Avvilire a tal segno i suoi pennelli.  
 I Papi fan pietà; non son più quelli.  
 Se nel fogliò tu brami  
 Di terminare una gloriosa vita,  
 Sfuggi i lor vizi, e le virtùdi imita.  
 \* *Fan.* Questi ritratti, oh Dio!  
 M'empiono di spavento.  
 \* *Alef.* Io già tel dissi,  
 Adempi il tuo dover, del resto, amico,  
 I timori son vani.

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 FOREIGN LITERARY INTELLIGENCE.

19. *Histoire secrète du Prophète des Turcs.* 2 Parts. 12mo. Paris.

SOME juvenile love intrigues of Mahomet's, with his journey into several planets, on Ithuriel's wings.—An indifferent performance.

20. *Re-*

20. *Reflexions sur les Avantages et la Liberté d'écrire et d'imprimer sur les Matières de l'Administration, écrites en 1764, à l'Occasion de la Déclaration du Roi du 28 Mars de la même Année, qui fait défense d'imprimer, et de débiter aucuns Ecrits, Ouvrages ou Projets concernant la réforme ou Administration des Finances, &c. Par M. l'A. M. 8vo. Paris.*

The author of this work has treated a delicate subject with temper, in a manner suitable to its importance, and as a citizen who has no other interest than the general prosperity.

21. *Cérémonial du Sacre des Rois de France, précédé d'une Dissertation sur l'ancienneté de cet Acte de Religion; les Motifs de son Institution, du grand Appareil avec lequel il est célébré: et suivi d'une Table Chronologique du Sacre des Rois de la seconde & troisième Race. Paris.*

All the circumstances preceding, attending, and following the august ceremony of the inauguration of the French monarchs, are here fully explained.

22. *La Nouvelle imprévue. Drame en un acte, et en Prose. Dédié aux Dames. Par M. de St. C. 8vo. Paris.*

A marquise de Florange, longing for the return of her spouse, a colonel, from Corsica, and actually busied in celebrating his birth day, receives information, by a letter directed to one of his friends, that he is dying. Such is the subject of this simple, short, and elegant drama; which, though destitute of incidents, is rendered sufficiently interesting by the charming picture of conjugal love.

23. *Dialogue entre Henry IV. le Marechal de Biron, et le brave Grillon, sur le regne fortuné de Louis XVI. recueilli par M. l'Abbé Regley. 8vo. Paris.*

The interlocutors in this Dialogue consider honour, morals, and truth as the principal supports of the prosperity of France; and presage its future permanent happiness from the amiable character of its present king.

24. *Refutation de l'Ouvrage qui a pour titre: Dialogue sur le Commerce des bleds. 8vo. Paris.*

This writer appears to be intimately acquainted with his subject, and to have discussed some questions highly interesting to the internal administration of France, with accuracy and solidity.

25. *Eloge de Matthieu Molé, Premier Président du Parlement de Paris, et Garde des Sceaux de France. Discours prononcé à la rentrée de la Conférence publique de Messrs. les Avocats au Parlement de Paris. Par M. Henrion de Pencé. 8vo. Paris.*

A just tribute of respect to the memory of an illustrious magistrate, whose integrity, genuine patriotism, unshaken loyalty, and intrepidity, have been celebrated in the Memoirs of Cardinal de Retz; and, therefore, are not unknown to foreign readers.

26. *M. de Fintax, ou le Faux Connoisseur. Comédie en Trois Actes et en Vers.* 8vo. Genève, & Paris.

Containing some well written and interesting scenes.

27. *Du Calcul infinitésimal et de la Géométrie des Courbes, pour servir de Supplement au Tome I. de Philosophie.* par M. Beguin, Professeur de Philosophie en l'Univ. de Paris. 8vo. Paris.

A methodical supplement, necessary to many French elements of mathematics.

28. *Discours contenant l'Histoire des Jeux Floraux, et celle de la Dame Clemence, prononcé au Conseil de la Ville de Toulouse, par M. Lagane, Procureur du Roi, & ancien Capitoul de Toulouse, imprimé par Délibération du même Conseil, pour servir à l'Instance que la Ville a arrêté de former devant le Roi, en Rapport de l'Edit. du Mois d'Août, 1773. Portant Statuts pour l'Acad. des Jeux Floraux.* 8vo.

The Jeux Floraux are a very ancient and singular institution, designed for the cultivation of poetry, and have been some time erected into an academy. Their history is related in the first part of this formal discourse; in the second part, the author vigorously attacks an ancient report of the said Jeux Floraux having been originally founded by a certain lady Clemence, and not by some citizens, as the corporation of Toulouse assert. The patriotic author appears to be highly incensed against the said lady Clemence's partisans; he even denies that their patroness has ever existed.

## MONTHLY CATALOGUE.

### POLITICAL.

29. *An Humble Address to the King, concerning the Dearness of Provisions and Emigration.* 8vo. 1s. Wilkie.

**T**HIS writer appears to be actuated by a truly benevolent principle; and it is to be wished, for the public good, that the grievance in which he interests himself could be effectually removed by the legislature. He traces the various causes of the dearth of provisions, to what we believe are its proper sources; and his address is so dutiful, as to claim the royal attention.

30. *A Letter to those Ladies whose Husbands possess a Seat in either House of Parliament.* 4to. 6d. Almon.

The author of this letter endeavours to excite the ladies to an exertion of their interest in favour of the Americans, by representing the right of taxation enforced by parliament, as a measure no less arbitrary and unjust, than if it should be determined to impose a heavy tax upon pin-money. As a further inducement to their interposition, he mentions the example of a lady, wife to one of the judges in the reign of Charles I. who, by her influence with her husband, is said to have prevented him from giving judgment in support of the right of taxation, at that time claimed by the crown.

31. *An*

31. *An Essay on the Nature of Colonies, and the Conduct of the Mother-Country towards them.* 8vo. 1s. 6d. Johnson.

This Essay is chiefly extracted from the writings of the marquis de Mirabeau, published some years since; but we meet with nothing in it which has not been already more concisely explained.

32. *The False Alarm; or the Americans Mistaken.* 8vo. 1s. Ridley.

A letter to lord North, in which the writer states the necessity and utility of the conduct of government towards America. He particularly considers the non-importation agreement, into which some of the colonies have entered, as a fortunate incident for trade, by preventing the markets from being overstocked; a beneficial effect formerly produced by the temporary non-importation in consequence of the stamp act.

33. *The American Querist: or, some Questions proposed relative to the present Disputes between Great Britain and her American Colonies.* 8vo. 6d. Richardson and Urquhart.

A hundred questions! the production of some zealous American—equally frivolous and impertinent.

34. *What think ye of the Congress now? or, an Enquiry how far the Americans are bound to abide by and execute the Decisions of the late Continental Congress. With a Plan for a proposed Union between Great Britain and the Colonies. To which is added, An Alarm to the Legislature of the Province of New-York.* 8vo. 1s. 6d. Richardson and Urquhart.

The interrogatory title of this pamphlet might justify our dismissing it with a laconic reply: but lest we should seem to treat the author in too cavalier a manner, and as he is rather a reasoner than a querist, we shall bestow a few more words on the subject. After declaring his disinterestedness in the American dispute, and acknowledging that he disapproves of the policy of some of the late acts respecting the colonies, this writer enquires into the authority with which the several delegates at the congress were invested by their respective provinces; and he shews that they generally exceeded their instructions; acting even in opposition to the design of the provinces, which was, to obtain an accommodation with the British legislature. We here meet with many sensible observations on the subject of the congress, in which the author displays, in a clear light, the absurd and pernicious resolutions of that American assembly.

35. *Conciliatory Address to the People of Great Britain and of the Colonies, on the present important Crisis.* 8vo. 1s. Wilkie.

It would be unnecessary to say any thing more of this address, than that the plan of accommodation which the author recommends,

mends, appears to be the same in substance, with what was lately proposed in the house of commons.

36. *Some Candid Suggestions towards Accommodation of Differences with America.* 8vo. 6d. Cadell.

We here meet with nothing material, different from what has been suggested in the other plans of accommodation.

37. *The Annals of Administration.* 8vo. 1s. Bew.

From the title of this production the reader will readily conclude, that it alludes to the dispute between Great Britain and America. The allegory is ingeniously conducted in favour of the colonies, and contains a fanciful sketch of some eminent characters, drawn with the same partiality, for the side of opposition.

38. *The Rights of the English Colonies established in America, stated and defended.* 8vo. 1s. 6d. Almon.

The author of this production illustrates his subject by a variety of facts from ancient and modern history. Of those we cannot help observing, that some are unsuitable to his purpose; but we are satisfied from the impartiality with which he writes, that he has no intention to mislead the judgment of his readers.

39. *View of the Controversy between Great Britain and her Colonies.* 8vo. 1s. 6d. Richardson and Urquhart.

A reply to a pamphlet entitled, 'A Full Vindication of the Measures of the Congress, from the Calumnies of their Enemies.—As we have not yet seen the latter, which we believe has not been reprinted in England, we must postpone the account of this performance.

40. *An Address to the Right Hon. Lord M—s—d, in which the Measures of Government respecting America are considered in a new Light, with a View to his Lordship's Interposition therein.* 8vo. 1s. Almon.

The distinguished abilities of the noble lord here addressed, have repeatedly exposed him to public applications relative to the measures of government; but it is not to be supposed, that those addresses can have any greater weight with his lordship, than the idle declamation of counsel at the bar.

41. *The Speech of the Right Hon. John Wilkes, Esq. Lord Mayor of London, on the Motion for an Address to his Majesty against the Americans.* 3d. Whitaker.

The American affairs have so often been the subject of literary and parliamentary discussion, that we cannot expect any new argument on that exhausted topic. The Lord Mayor, however, it must be acknowledged, has argued with much plausibility on the side of opposition.

42. *The Speech of the Right Hon. John Wilkes, Esq. on the Subject of the Middlesex Election, delivered on Feb. 22, 1775, in the House of Commons.* Fol. 6d. Snagg.

This speech, though on a different subject, stands in the same predicament with the preceding.

## P O E T R Y.

43. *The Advertiser. A Poem.* 4to. 1s. Bew.

The first hint of this poem, we are told, was suggested by the great number of advertisements which appeared in the daily papers, from those who were candidates at the late general election. The author inveighs with manly vehemence against the disingenuous declarations of patriotism, and we might be persuaded that he was totally impartial, both in censure and panegyric, did we not find, that the only characters which he applauds are those of a particular party. There never, perhaps, were political divisions in any country, where each of the parties could not boast of *some* respectable associates.

44. *Ode Pindarica, pro Cambriæ Vatribus, Latino Carmine reddita.* 4to. 6d. Rivington.

Mr. Gray's Ode, of which this is a translation, is founded on a tradition current in Wales, that Edward I. when he completed the conquest of that country, ordered all the bards, who fell into his hands, to be put to death. The poet introduces the only surviving bard of that country, in concert with the spirits of his murdered brethren, prophetically denouncing woes upon the conqueror and his posterity, in imitation, probably, of the fifteenth ode of the first book of Horace. When the bard has finished his prophecies, he concludes in this expressive language:

' Enough for me: with joy I see  
The different doom our fates assign,  
Be thine despair, and scepter'd care,  
To triumph, and to die, are mine.  
He spoke, and headlong from the mountain's height,  
Deep in the roaring tide he plung'd to endless night.'

' Sufficit vati, arbitrioque fati  
Cedo, nec ploro; tibi spes inanis  
Sceptra tu cura—mihi vita dura,  
morte triumphus.

Dixit—præcipiti rapidus de monte profundum  
Appetit, et fremitu sub gurgitis irruit umbris.'

This translation, if we may venture to form a conjecture from three initial letters, is the production of the ingenious E. B. Greene, esq.

45. *Miscellaneous Pieces in Verse; with cursory theatrical Remarks.* By P. Lewis, Comedian. 4to. 2s. 6d. Davies.

The first of these poems is remarkable for so particular a kind of beauty, that we shall quote a few lines from the beginning.

' Far from the schools of classic light,  
Far from the awful sage's sight,  
Far from fair Wisdom's polish'd code,  
Far from the barren book-worm's road,  
O far from Learning's lucid ring,  
The sons of nature sit and sing.

From pleasant grove, and tranquil brook,  
 The rustic student takes his book;  
 From every source of rural rhyme,  
 He bids the dancing measure chime.  
 Now finds with joy that *pine-top bill*,  
 Will sweetly suit with *bubbling rill*;  
 That *shepherd, cot, and flow'ry plain*,  
 Will meet in verse—with *simple swain*;  
 That fairy elves in magic play,  
 Must make the stanza trip away;  
 That willow walks and sombre yews,  
 Will charm the melancholy muse.  
 Fair fancy prompts the line along,  
 And nature will approve the song.

46. *The Progress of Painting. A Poem.* 4to. 3d. Bew.

Mr. Melmoth here traces, in a lively and poetical manner, the progress of painting, from the origin of this elegant art in Greece, to its reception into Britain. His versification is generally harmonious, and while he recites the history, he animates to the improvement of the art.

47. *An Elegy written at a Carthusian Monastery in the Austrian Netherlands.* 4to. 1s. Follingsby.

The author of this Elegy laments the grievances of a monastic life, which secludes its votaries from the exertion of those virtues that can only be cultivated in society. The gloominess of the scene is artfully heightened by contrast, and the versification is suitable to the subject.

48. *The Drama, a Poem.* 4to. 1s. 6d. Williams.

How far the characters described in this poem are justly drawn, it would be invidious to determine. We shall therefore only observe, that the author discovers a considerable degree of poetical merit. The different persons are introduced in easy and agreeable transition, there is a natural variety in the objects, and the expression is marked with energy.

49. *Charity; or Momus's Reward. A Poem.* 4to. 1s. Evans, Paternoster-Row.

We are sorry to observe that the festivity of Bath has been lately interrupted by dissensions, which, we hope, are now perfectly accommodated. Frivolous disputes are proper subjects of raillery, if not of severe satire; but the author of this poem discovers a vein of sarcasm which might be employed with applause on matters of greater importance.

50. *A Poetical Address to the Ladies of Bath.* 4to. 1s. Evans, Paternoster-Row.

A variety of female characters is here presented to the ladies, either as objects of imitation or censure. They are generally described in animated colours, and the versification, though some-

sometimes disfigured with Hudibrastic rhymes, is for the most part harmonious.

51. *Poetical Amusements at a Villa near Bath.* 8vo. 4s. Hawes.

These little pieces are of the kind called by the French *Bouts Rimés*, which was a fashionable composition among the wits of that nation in the last century. We do not desire to see the taste revived in Britain; but for the sake of the charitable establishment at Bath, for the use of which the profit arising from the sale of this performance is intended, we would favour it for once with our indulgence, and even recommendation.

52. *The Sentence of Momus on the Poetical Amusements at a Villa near Bath.* 4to. 1s. No Publisher's Name.

On another occasion, perhaps, we would not disapprove of Momus's pleasantry; but where the interest of a benevolent institution is concerned, certainly a celestial personage might check any temptation to ridicule.

53. *The Philosophic Whim; or, Astronomy a Farce.* 4to. 1s. 6d. Becket.

The most whimsical whim this whimsical author ever produced.

54. *Infancy. A Poem, Book the Second. By Hugh Downman, M. D.* 4to. 1s. Kearsly.

In the first book of this poem, which is mentioned in our Review for July 1774, the author gives directions concerning the application of the infant to the breast soon after its birth, the choice of a nurse, and other incidental circumstances. In the second, which is now before us, he treats of the food of children, the hours proper for their refreshment, sleep, and exercise: particularly pointing out the pernicious effects of repletion, and the absurd custom of feeding children in the night.

The author's precepts, as we have already observed, are founded on the principles of nature and reason.

55. *Prometheus, or the Rise of Moral Evil; a Satire.* 4to. 1s. Wilkie.

Prometheus, according to heathen mythology, formed the first man of clay, and animated the composition with fire, which he stole from heaven. Jupiter was incensed at his presumption, and, as this writer continues the fable, denounced his vengeance in these terms:

From one daring deed  
Henceforth what woes to mortals are decreed!  
Yes; impious youth! the precious prize is thine;  
Go! and make man: prerogative divine!  
Yet vile affections shall thy man disgrace;  
Affections borrow'd from the brutal race.

To this denunciation the poet ascribes the origin of moral evil; and from hence takes occasion to delineate and expose the brutal passions, which actuate the generality of mankind. The conqueror, according to his representation, has the disposition

of a tiger; the flatterer, that of an ape; the whoremonger, that of a goat; the glutton, that of a swine; 'the pimp, or the spy, who panders for the great,' that of a jackal; Placidus, or, the insensible man, that of an ass; the rough Rufonius, that of a bear; the peevish Chamont, that of a cur, &c.

The thought is ingenious, and the language not inelegant.

### MEDICAL and CHIRURGICAL.

56 *Nymphomania, or, a Dissertation concerning the Furor Uterinus. Written originally in French by M. D. T. de Bienville, M. D. and Translated by Edward Sloane Wilmot, M. D. 8vo. 3s. sewed. Bew.*

The disease described under the title of the *Furor Uterinus* is so imperfectly authenticated, that many physicians have been led to question its existence; and this suspicion is much increased by the total silence of Hippocrates, and other writers of antiquity concerning it. If ever such a disorder was really observed, it has been in the southern regions, where the heat of the climate might inflame a constitutional calenture to an excessive degree. The uncertainty of its existence, however, has not prevented the subject from being handled by several adventurers in the province of medicinal romance; for this Dissertation is not the first treatise on the Nymphomania that has been published within these few years. Who are M. D. T. de Bienville, and Edward Sloane Wilmot, M. D. at Padua, we pretend not to know; but this we know, from intrinsic evidence, that both of them are wretched smatterers in physic. *Sloane Wilmot* may be reckoned a good travelling name for a physician, and Padua was once a famous university for the study of the sciences; but though formerly a reputed school for medical learning, it never was suspected to be the seat of medical inspiration; and neither name nor place can confer knowledge, where it has not been otherwise implanted. The following prescription, which would disgrace an apothecary's apprentice who had not been a month at the business, may be sufficient to shew the therapeutic abilities of these authors.

'Take the peel of preserved oranges, and lemons, of each two ounces; cloves, and canella alba, of each two drachms; grated nutmeg, one drachm; the best treacle, three drachms; crabs-eyes, one ounce.

'Pulverise the whole as much as possible, and beat it a long while in a mortar, with the preserved peel, not ceasing until it be reduced to a paste; add to it three drachms of the best rhubarb, finely powdered; beat this also in the mortar, until every thing shall have been incorporated, throwing in, at the same time, as much syrup of quinces, as may be necessary to reduce the whole to the form of an opiate somewhat solid, which must be put in a pot, and kept for use in a cool place.'

We never before heard of an *opiate* being distinguished by any particular form, or of the existence of such a medicine without

out any thing narcotic in its composition.—We find mention likewise made of *clear* broth, made of milk and barley flour, in which *syrup* of poppies had been *infused*. But it is not surprising to meet with such jargon in authors who can present us with the following passage.

‘A beautiful youth presents himself to their view; yet, what do I say? a man, such as they chuse to imagine him to be; for in the whirlwind of flames which compose their atmosphere, the sparks of fire which dart from their eyes may well cast such light and brilliancy over any object, howsoever deformed, as would change a Vulcan into an Adonis.’

Of the same kind is the subsequent sentence: ‘Until I had visited countries less favoured by nature, where the blood, instead of being animated by a sulphureous and balsamic air, is incessantly corrupted by lumps of ice which are there devoured, through the fatal necessity of respiration.’

With how much learned precision is one and the same sensation multiplied by these notable doctors!

‘First, to an agreeable friction of the organs which is pleasing to the woman, and the sensation of which occasions, as far as a certain point, titellations of different kinds, and of different degrees.’

‘Secondly, to soft and delightful tinglings, by which she is sweetly disturbed.’

‘Thirdly, to voluptuous thrillings, by which she is at once agitated, and animated.’

Notwithstanding all the professions of a moral intention, the beneficial tendency of this production may be called in question; and instead of extinguishing the *firebrand of lubricity*\*, perhaps the author rather increases its rage.

57. *A critical Enquiry into the ancient and modern Manners of treating the Diseases of the Urethra, with an improved Method of Cure.* By Jesse Foot. 8vo. 15. 6s. Becket.

Mr. Foot here delivers a distinct account of the several methods which have been practised, for curing the disorders of the urethra; shewing, at the same time, the disadvantages with which they are respectively attended. The means which he recommends from his own experience, in caruncles of the urethra, is the medicated catgut bougie; during the use of which, the patient is advised to sit over the steam of hot water once a day, for half an hour, and to anoint the perinæum, where the schirrous tumors may be felt, with a small quantity of the unguentum cœruleum fortius; continuing likewise in the use of some mercurial alterative.

#### D I V I N I T Y.

58. *Sermons on the most interesting and important Subjects.* By Christopher Atkinson. 8vo. 5s. Boards. Crowder.

This volume consists of twenty discourses on the following subjects: God’s superintending Providence; God the Author of

\* The *firebrand* and *fire of lubricity*, are some of the elegant metaphors used in the work.

all spiritual Graces; the Nativity of Christ; the Crucifixion; the Resurrection; Faith, Hope, and Charity; Self-examination; the Reasonableness and Propriety of sensual Mortification; Repentance; Trust in God the best Support under Affliction; Contentment; Prayer; the Pleasure and Happiness of Religion; Motives for alienating our Affections from this World, and fixing them on the next; a wicked Course of Life the severest Sting of Death; Christ's Victory over Sin and Death; and the Day of Judgement.

These discourses are of a practical nature; rather persuasive than argumentative. The style in which they are written is lively and animated: sometimes perhaps a little too florid. The author's system of faith is what is usually called orthodox.

59. *The Nature of Religious Zeal, in Two Discourses, the Substance of which was delivered at the Visitation of the Archdeacon of Bucks, at Newport Pagnel, April 27, 1774.* By J. Briggs, A. M. 8vo. 1s. Payne.

The author's text is this passage in the Epistle of St. Jude: "That ye should earnestly contend for the faith, which was once delivered to the saints." In discoursing on these words he endeavours to shew the proper grounds and measures of religious zeal; the reasons on which it is founded; the causes by which it is liable to be corrupted; the spirit and temper with which it is to be exercised; the objects to which it is to be directed; and the limits within which it ought to be restrained.

The principles inculcated in these discourses, are rational, and agreeable to the genius of Christianity.

60. *An Essay on the fundamental or most important Doctrines of Natural and Revealed Religion.* By J. Wood, B. D. 8vo. 2s. Law.

The following sentences will be sufficient to shew the reader, what sort of entertainment he may expect, if he should undertake to peruse this Essay.

'We may perhaps have English slices of infidelity no less savory or extensive than these, which are said to have been occasionally lodged in the brain of a Roman orator [See Cæsar's Speech in Sallust]; but no one has ever had imprudence, or impudence enough to produce them before the house of lords or commons, nor before a pious court of London aldermen.'—

'That Plato and Tully, or any of the antient philosophers, did not believe a future state of reward and punishment, appears to me to be a puzzle-cap of truth, or labyrinth of error, on which is erected a kind of philosophic sign-post, signifying to all travellers into the immense and cultivated countries of Religion, no future state, the first settled and fundamental article of the philosopher's creed.'

61. *A Preservative against Criminal Offences: or the Power of Godliness to conquer the reigning Vices of Sensuality and Profaneness.* 12mo. 1s. Longman.

A pious, well-intended performance, free from enthusiasm; but written in a very indifferent style; for which the author makes

makes this apology: 'The reader is desired to excuse some inaccurate and coarser forms of expression, which were yielded to, out of perhaps an over desire of being plain.'

## MISCELLANEOUS.

62. *A Letter to Dr. Samuel Johnson, on his Journey to the Western Isles.* By Andrew Henderson. 8vo. L. Williams.

We need say no more of this curious Letter, than that the author asserts, upon his own authority, his knowledge is superior to Dr. Johnson's in several particulars, whom he even challenges to a "logomachy", in Greek, Latin, or English; accompanying this heroic defiance with the following distich, which we insert as punctuated in the original,

'Incipit tu doctor, vis tu contendere mecum  
Maxime si tu vis cupio contendere tecum.'

We are glad to find that this formidable champion allows the doctor the honour of firing first; but as we are willing to prevent the consequences of so unequal a combat, we would advise Mr. Henderson to peruse a distich entirely in the style of the preceding, which would seem to have been written on a similar occasion, and even addressed to a person of his own name.

'Define, Hendriades, nil certius scripto sibyllo  
Quam quod hic est doctor: non tu contende cum illo.'

If any person disposed to *logomachy*, should object to the propriety of the word *sibyllo*, it may be answered, that such contractions are not unfrequent in monkish poetry. Besides, it is probable, that the author purposely used an exceptionable expression, with the view of affording employment to the scholastic humour of the person to whom he was writing.

63. *Experiments, Researches, and Observations, on the vitreous Spar, or Sparry Fluor.* Translated into English from the French of M. Boullanger. 8vo. 1s. Bew.

These Observations farther elucidate the nature of the vitreous spar, and may prove acceptable to the lovers of natural history.

64. *The complete Gazetteer of England and Wales; or, an accurate Description of all the Cities, Towns, and Villages in the Kingdom: shewing their Situations, Manufactures, Trade, Markets, Fairs, Customs, Privileges, principal Buildings, Charitable and other Foundations, &c. &c. And their Distances from London, &c. with a descriptive Account of every County, their Boundaries, Extent, natural Produce, &c. Including the chief Harbours, Bays, Rivers, Canals, Forests, Mines, Hills, Vales, and medicinal Springs, with other Curiosities, both of Nature and Art, pointing out the military Ways, Camps, Castles, and other Remains of Roman, Danish, and Saxon Antiquity. Two Vols. 12mo. 7s. Robinson.*

The usefulness of gazetteers is so universally allowed, that it would be superfluous to offer remarks on that subject. We have

have seen works of this kind very well executed, when they have comprehended an account of *every country in the known world*; but the brevity which is requisite in the execution of those performances, however it may be satisfactory with regard to the accounts given of distant countries, does not admit of such minute explanations of what regards our own as curiosity, and frequently necessity, requires we should obtain. The present work, therefore, if executed with care, cannot but be acceptable to the public.—Having examined the descriptions of a great variety of places with which we are intimately acquainted, we have found no errors but such as candour will excuse in a work so difficult to be rendered perfect; and we have met with a great number of remarks which convince us that care has been taken to get information of very recent alterations; we doubt not, therefore, but the present publication will be found exceedingly serviceable in extending useful information to individuals, which they could not before obtain without much pains and expence.

65. *Various Methods to prevent Fires in Houses and Shipping, &c.* 8vo. 2s. Evans, Pater-noster Row.

We are here presented with an historical detail of fires, which have happened in London and other parts, for many years back. Observations are also made on the negligence of architects in building houses; and to the whole is added, an account of the best methods hitherto invented for preventing that dreadful calamity.

66. *An Appeal to the Jockey Club; or a true Narrative of the late Affair between Mr. Fitz-Gerald and Mr. Walker.* By George Robert Fitz-Gerald, Esq. 8vo. 1s. Parker.

As the affair which is the subject of this Narrative, is of very little importance to the public, we shall leave it to the determination of those to whom Mr. Fitz-Gerald has referred it.

67. *An Essay on the Art of Newspaper Defamation.* 8vo. 6d.

Newspaper defamation, from its frequency and injustice, has become deservedly despised, and malevolence now issues from the press with as little effect as the arrow from the nerveless arm of Priam; yet still the practice is disgraceful to a civilized State, and shews that the generous sons of freedom, when under the protection of impunity, can riot, unprovoked, in licentiousness of the most illiberal and inhuman kind. It is a happiness to individuals that this monster has defeated its own purpose; but the disregard even of obloquy may in the end prove injurious to public virtue.

68. *A Peep into the principal Seats and Gardens in and about Twickenham, with a suitable Companion for those who wish to visit Windsor or Hampton Court.* 8vo. 1s. 6d. Bew.

A very proper gratification for those who are troubled with the impertinent curiosity of peeping.

